

THE
TENTH BOOK
OF

M^r Jeremiah Burroughs.

Being a Treatise of

H O P E.

Published by

Thomas Goodwyn, } William Greenhil,
William Bridge, } Philip Nye.
Sydrach Symphon, } John Yater.
William Adderly, }



COLE.

1216.

London, Printed by Peter Cole in Leaden-Hall, and are
to be sold at his Shop at the Sign of the Printing-Press
in Cornhill, near the Royal Exchange. 1654.

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OF
M^R *Jeremiah Burroughs;*
Being a Treatise of

HOPE.

The First of *John*, Chap. 3. Verse 3.

*And every man that hath his Hope in him,
purifieth himself even as he is pure.*

CHAP. I.

*The Coherence. And the Scope and meaning of
the Words.*



IN the beginning of this Chapter, the blessed State of the Saints of the most High God is Proclaimed before all the World, *Behold, what manner of Love, the Father hath bestowed upon us!* We may well with a kind of astonishment and amazedness of spirit, admire at this; but the Eloquence of Men and Angels is not able fully and effectually to express it: We must be

some time in Heaven before we can take a due Survey of all the Dimensions of this Eternal Fatherly love of God in Christ to his adopted ones, *That we should be called the Sons of God*: that we wretched, base, vile sinners, that we, not Angels, but we should be called, not servants, not friends only, but that we should be called the Sons of God; even we that were the children of the Devil, as Fire-brands of Hell in our selves, that we should not only be pluck'd out of the fire, but be called the Sons of God, not only be Sons, but this should be made known that we should be called the Sons of God; this excellent and blessed state of ours is spiritual, is hidden from the World, the World knoweth us not, and good reason, for it knoweth not him, the World knoweth not our Father, knoweth not Christ, and therefore we cannot marvel that they do not know us, not know the blessed condition we are in, in being the Sons of God, Princes unknown are unrespected: the truth is, we know it but very little our selves, the blessedness of this condition, the happiness of the Saints is a marvelous secret, and hidden thing; but now we are the Sons of God, we know thus much, that we are so, and yet it doth not appear what we shall be, we are now so, yet though we are now sons, we expect manifestation of greater and more glorious things than yet do appear, we have the Foundation of abundance of Glory laid in, but we are sons though we have not our inheritance, yet it doth not appear what we shall be; we now are in afflictions, there is little difference appears between us and the men of the World, but we know when He shall appear we shall be like him; we are certain there is a time coming that God intends the letting out of himself to the full to his Creatures; we have a little now that sweetens our hearts, and enables us to rejoyce in afflictions and tribulations, but there is a time drawing on, when he shall appear, when our blessed Savior shall come again and appear in Glory, and these eyes of ours shall see him, and when he shall appear, we shall

shall be made like him, great things we have in Hand, but greater in Hope; much in Possession, but more in Reversion: let this comfort us against the contempts cast upon us by the World, which is blind and besides it self in point of Salvation. We are at present, poor and mean, and contemptible and sinful, the off-scouring of all things; but all sin shall be done away, these very bodies of clay that we carry about us, shall be made like unto his glorious body, and our spirits likewise shall have the Image of the Father fully resplendant in us, we shall be in such a condition as fit for the appearing of our Husband, of Jesus Christ, fit for enjoyment of communion with him, to stand forever before him, for we shall be like him, and we shall see him as he is, we do see him now but through a glass, dimly through the Creature, through a Lattice, through his Ordinances, as an old man through Spectacles, as a weak eye looks upon the Sun; but in Heaven we shall see him as he is, so far as a blessed Creature is capable of that blefsful vision, then we shall see him face to face, we shall see him even as he is; in the mean time while this glory of God shall appear, we have the Grace of Hope put into our hearts, we wait for the time, we expect when this time shall come, and we rejoyce with Joy unspeakable and glorious when this shall be, here is the hope of the Saints that such a time is coming. Now what will this glorious Hope do of such glorious things? the beatifical Vision of Jesus Christ, and being made like unto him in glory; what will the Hope of this do in the heart? Every man that hath this Hope in him, purifies himself as he is pure. If once the Lord hath raised but such a Hope as this is in the heart of a sinner, it will do mighty things there; it will cleanse the heart, purge it from the filth of sin, will purifie the heart even as Jesus Christ is pure, whom we hope this to see, and to be made like to; this hope to be made like unto Christ hereafter, doth us some measure make us like unto him for the present, we hope we shall be like him, and be like him)

for every man that hath *this Hope*, doth purifie himself; even as he is pure.

Every Man: Not only eminent Christians, not only those that have great abilities, and much Grace; doth it; but Every Man, every Soul, as we opened in the former Treatise, That the Faith of the weakest, is of the same Nature with the Faith of the strongest, and hath the same Priviledges in divers particulars; and so we have it here in the Text, that the Hope of the weakest is of the same nature with the Hope of the strongest, for Every man that hath *this Hope*; it's impossible that this Hope can come into the heart of a sinner; but it must work out of his heart the love of his sins, Every man that hath *this Hope*.

THIS HOPE: As if the Apostle should say, there is a base trifling Hope in the World, that will do nothing in the soul; but he that hath *this Hope*, this choice Hope, as it's said of Faith, that it is the Faith of Gods Elect, so he that hath *this Hope*.

This Hope; either to note the choiceness and excellency of the Hope: Or else,

This Hope; that is, The Hope that hath such a glorious OBJECT as this Hope hath; this Supernatural Hope that hath a Supernatural Object, the Hope that enables the soul to Hope for such great and glorious things: The men of the World they have their Hopes, one man he hopes to encrease his Estate and grow rich, he hath a fair way of Trading, he hopes for a good Voyage, and makes account if such things return safely home, he must be thus enrich'd; another hopes to get a good Place; and another hopes that upon the death of such a Friend he shall get thus and thus: There's a great many Hopes in the World, but he that hath *this Hope* saith the Apostle; the Hopes of the Saints are pitcht higher than the Hopes of the men of the world, they are raised up to high and glorious things, even to the appearing of Jesus Christ, and the seeing him as he is, and being made like

like unto him, he that hath this Hope.

He that hath this Hope in him,
Purifies himself.

PURIFIES, it is not *Sanctifies*: The difference of these words is this; To *Sanctifie*, that belongs to God himself, to Christ, Christ saith, he *Sanctifies* himself, and God he is Holy and pure; but this word notes such a kind of *Sanctifying* as implies a defilement, *Purifies* himself, *Glenseth* himself from the filthiness of sin that is in him: this Hope when it comes into the heart, it finds a great deal of filth of sin in the inward man, but it is never at rest and quiet till it gets the filth of sin purged out, and that which he doth, he doth to purpose; this hope will not only keep a man from the gross and vile sins of the world, but it will purifie the heart with-

in, he purifies himself as He is *Pure*, he makes Jesus Christ to be his Pattern, to cleanse and purifie his heart by, he is not satisfied until he gets to be like Jesus Christ, that immaculate Lamb of God, as he is pure; reasoning thus with himself, what do I expect to see Christ, and to be made glorious like to Jesus Christ hereafter? Then let me make Christ to be my pattern now, to be as like him as ever I can for the present: he that hath this hope in him, purifies himself, even as he is pure: that's a true Hope that runs out into Holiness; Faith and Hope purge and work a subableness in the soul to the things beleaved and hoped for. This is the true Scope of the Words, and the Spiritual meaning of them.

Three things are remarkable in them.

ἀγνίζειν. The word is a Metaphor from the Gold-smith, or Physician, or else from the Ceremonial Law.

ἀγνός, *Purus*: From whence (*say some*) comes the Latine, *Agnus*, because it was a pure Sacrifice.

C H A P. II.

Three Doctrins raised: And a Description of Hope.

First, *The Subject.*

Secondly, *An Ass.*

Thirdly, *A Pattern.*

The Subject: Every man that hath this Hope in him.

The Ass, what he doth: He Purifies himself.

And the Pattern; As he is Pure.

The Doctrinal Points are,

First, That every man that is a Child of God, is a man of Hopes; every man that hath this Hope.

Secondly, That where this Hope is, it will purge the heart.

Thirdly, That this Hope causes such a purging as aims at the very purity of Jesus Christ: [He purifies himself even as Christ himself is Pure.]

The two latter are the chief I confess that the Apostle doth aim at here in speaking of this Hope; yet I shall treat of all three in order, beginning with the first Point, which is intended likewise fully in the words, *Every man that hath this Hope: Every man that is a Child of God, is a man of Hopes, he is born to great Hopes, and he serves God for the present upon Hopes of what he shall have.* God hath in his Service two sorts of Servants; as men have; Men have Servants, some that they hire by the day, and they have their daies wages after they have done their work, and there's all they can expect from their Masters, they are paid for their work: You have other Servants that do serve Great Men and Princes, that have nothing but meat and drink to serve them for a while, they are not hired Servants for so much

much a year, but they serve in expectation and hope when such places fall that they shal be preferred to them, they are content to go on, and serve many years, if they may but subsist in the hope of the favor of the Prince, or the Noble-man, to have such Places when they fall. Just thus hath God these two sorts of Servants; there are many people that serve God, that is, do many outward good things for the present, but all that they have is but as a mans daies labor, they have their wages, their penny. God gives them outward prosperity, and many comforts in this World, and they aint at no higher things from God, but that they may have their Estates, and live in some rank and fashion in the world, they look at such things: Many aim at Credit and Esteem; wherefore is it that they are forward in the Profession of Religion, but for Esteem and Credit, for by ends, and God lets them have it; this is their wages, and al that ever they are like to have from God: But there are others that serve God, and they are willing to spend their strength and all that they have, or are, or can do, for God, and leave it to God to do with them what he will do; others they indent with God that they must have such esteem and credit and estates: Nay, saith a gracious heart, Lord, as for these things, do with me what thou wilt, I'll serve thee as long as I have life and strength, thou shalt have the glory of all; I'll do it upon thy bare word, what thou hast promised for the life that is to come, meerly upon the hope of what glory thou hast revealed in thy Word for thy Saints, that shall be enough to me, though I never see good day in the world in respect of my outward comforts, though the men of the world should use me against common sense and reason, and never to vile here, it's no great matter, I do not serve thee for wages here, that which I serve thee for, is in hopes of what is a coming hereafter, and that wages is not a servile thing; you never find in Scripture an Hypocrite described, that he served God out of Hopes of Heaven; we have no such Character

rather for an Hypocrite indeed, but he looks for his reward here, here's your reward, so an Hypocrite may be described; but that he hath an eye to the recompence of reward that shall be hereafter, it is Grace that doth enable the soul to do this. In the opening of this Point Two things are necessary.

First, It will be very useful to open somewhat to you what this Hope is, what is this Hope of the Saints?

Secondly, To give you Evidences, that indeed they are men of Hopes, and then briefly to apply it.

For the opening, as I did before of Faith, so now of Hope what it is: I may describe it thus:

A Description of the Grace of Hope.

It is a Grace wrought in the heart by the Power of the Holy Spirit, whereby the Soul doth quietly wait for, and expect the future good that God hath promised in the Covenant of Grace, though there be many difficulties in the way to hinder the accomplishment of it. That is the Nature of Hope.



CHAP. III.

Of the Efficient of Hope, It is wrought by the Holy Spirit.

YE have in this; first the Efficient of this Grace (as others) It is a Grace wrought by the Power of the holy Spirit; and I name it the rather because the Hopes of the most people in the world are the slightest and vainest things that can be, and there is no need of any great power of the holy Spirit to raise such hopes as these are in their hearts; their Hopes are merely slight kind of opinions that they have, that they know not to the contrary, but it may be God may be merciful to them;

them; but mark what the Scripture speaks of the Hopes of the Saints in the Epistle to the *Romans*, the 15. chap. and 13. verse. *Now the God of Hope fill you with all Joy and Peace in believing, that you may abound in Hope through the power of the Holy Ghost.*

First, God is called the *God of Hope*; noting that it is an excellent Grace, that it gives God a Title, The God of Hope; surely God would not take this Title to him but that it hath a great deal of excellency in it; God accounts it his Glory that he doth work such an excellent Grace in the hearts of the Saints, in *Rom. 5. 13.* I appeal to your consciences, are your Hopes such hopes as hold forth a Glory of God in them? such Hopes that God himself may glory that ever he did raise such Hopes in your hearts: Certainly there's no piece of work that any of you do, that you would hold forth to the world to glory in it, but you would suppose there were some great excellency in that piece of work: If a man should do a piece of work, and hold this forth to all the world, let all the world see what I am able to do, and you should have the Title of it; such a man that did such a work, that made such a Ship, as many Ship-wrights that make very useful gallant Vessels, they would be glad to have their names transferred on them; so that they may be known by such a Name; such a man was the Master-Builder of this Ship, that Frigor. So the Hopes in the hearts of the Saints hath such a great deal of excellency in them, that God will have his name transferred upon them, and called *The God of their Hope*. The truth is, when you speak of Heaven, and Happiness, and Eternal Life, and ask you what you think shall become of you? what you do hope it shall be well with you: Hope, if it be of the right stamp, the true Grace of Hope that is in the Saints; it is such a Grace that the Lord accounts it his glory that his infinite power was able to raise such a Grace in thy heart; as considering what a desperate condition sin hath brought the Creature into, the infinite distance

that sin had made between God and the Creature, and the gulf that sin plunged the Creature into, I say, it is a great part of the Glory of God that he will glory in to all Eternity, that he could raise up true Hope in the heart of such a sinner to hope for such glorious things as indeed he hath propounded in his Word to the sinner: The God of Hope, and not only so, that God hath his Title from it, but it is here, through the Power of the blessed Spirit, that your Hope may abound through the power of the Holy Spirit; not only that you might have the Holy Spirit work Hope in your hearts, but that the Power of the Holy Spirit; there is a great Emphasis in that, as if so be that God had said that the Holy Spirit hath raised Hopes in your hearts, and it could be raised by no other means in the world; that's certain, if it be the Hope by which you shall be saved, that Hope that will not fail you but bring you to Heaven, it is such a Hope that all the Angels in Heaven, and Men in the world were not able to raise in your hearts, only the holy Spirit coming into your hearts raised this Hope: Many that have vain and slight spirits, that know little of God and the breach that is between God and them by sin, think it the least thing in the world to hope, what will you not hope in Gods mercies? but that soul that finds the burden of sin upon it, finds it the greatest thing in the world to Hope, and it finds that no creature is able to raise Hope in the soul, the Minister comes and speaks excellent things, but alas, he doth not raise Hope, but the holy Spirit must come and put forth his power to raise Hope in the heart of a sinner that knows his sin, and is made sensible of the weight and burden of it: Thus it's a Grace wrought by the Holy Spirit. There are these things that do describe it.

The Efficient of Hope.

The Objects of Hope.

The Acts of Hope. And

The Grounds of it. These are the Four main things.

The

The first I have opened, the other three follows.



CHAP. IV.

Of the Object of Hope, Ls, 1. Some good. 2. Some future good. 3. A supernatural good. 4. The Object of Hope is a difficult good; and therefore compared to an Helmet, and to an Anchor.

THe Object of Hope, is all the good, future good promised in the Covenant of Grace, and yet not fulfilled, but hath many difficulties to hinder the fulfilling of it.

First, The Object of it is that which is good; for if it be that which is evil, then we fear it, we do not hope for it.

Secondly, It's a future good thing; so the Apostle saith in *Rom. 8.* if we see a thing we do not hope for it, but that which we do not see, that we hope for: It's a future good thing.

Thurdly, The Object of the Hopes of the Saints is a Supernatural Good: Objects do distinguish Vertues, both Moral vertues and Theological too; here the Object is a Supernatural Good, it doth distinguish it from all the Hopes of the World, from those that make the Creature their Hopes; but the Hopes of the Saints is the fulfilling of all the good that is promised in the Covenant of Grace that yet is not fulfilled, all mercies that the soul or body stands in need of for this World, and for the World to come: but the special Object of this Hope, is the glorious things that God hath promised in his blessed Covenant to be fulfilled in the world to come; those things that are the most above Sense, and above mans Reason, are the Object of this Hope; that is the appearing of Jesus Christ, and seeing him, and being made

made like him, and enjoying eternal communion with him.

Fourthly, This Object is an Object of Hope that hath a difficulty, for so those that speak of the Nature of Hope they make it to be, not only *Bonum*, and *Futurum*, and *Possible*, a good thing, a future good thing, and possible, but there is another thing, and *that is a difficult thing*; for a man doth not hope for that which will come easily: As for instance, When we go to bed, we do not hope that the Sun will rise in the morning; or when we put a thing on the fire, we do not hope it will grow hot because it hath no difficulty in it; but when a thing hath a difficulty that many things will hinder the accomplishment of it, then we say, we hope; as when you send your Ships to Sea, you hope for a good return, there may be a great many difficulties in the way, but you look beyond those difficulties, and you hope for a good Voyage, so that the Object of Hope is a good that have some kind of difficulty in it. The Saints, they hope for Salvation, and Mercy, and Life, and Glory; but if they look into themselves, they see a abundance of things that might cross the good that they hope for; when they look upon the abundance of sin that there is in their hearts that makes such a distance between God and them, that is so opposite unto God; when they consider the little service that they do to God, and the great dishonor that God hath from them; when they consider how the Promises are deferred that God hath made, yea, when things seem to work contrary to the Promises that are made, that is the usual way of God, that in his outward Dispensations towards his people, he doth seem to go quite contrary to what he hath promised; now this would tempt the soul to despair, and think certainly, whatsoever God hath promised, can't be fulfilled, when things go so cross and contrary, so that Reason saith it will not be, Sense saith it cannot be; I but Hope will then wait, Hope will break through a great many

many difficulties; and yet waies notwithstanding the things are not accomplished; saith Reason and Sense, how is it possible that such a lump of filth and sin should stand before the face of the infinite God with joy, when as Jesus Christ shall appear with his holy Angels, and God shall appear in the infiniteness of his Holiness and Justice, that such a poor wretch as I am should stand before Jesus Christ, and his holy Angels, and look upon his face with joy, and that this body of mine that hath been such an instrument of sin should be made like the Body of Jesus Christ, and that this poor soul of mine so full of darknesses and sinfulness, that it should enjoy eternal communion, with Father, Son, and holy Spirit, how can these things be? Now the Grace of Hope carries through all these difficulties; though I find Gods waies towards me as if he were an Enemy, yea, I pray to him and he doth not hear me, and I am still in the dark, and the terrors of the Almighty stick in my soul, and yet shall I ever come to enjoy his presence, and be partaker of all those glorious things that I have heard that the Saints shall be partakers of in Heaven? These things doth make the Object that the Saints Hope doth work upon, to be a very hard, and a very difficult thing; and here's the use of Hope, that when things appear to be very difficult, yet then Hope, that will wait, and that will hold still; And therefore you find in the Scripture, that Hope is compared to two things, To an *Helmet*; and to an *Anchor*: To an *Helmet*, that you have in *Ephes. 6. The Helmet of Salvation*; that is, the *Hope of Salvation*, that's the meaning; the *Helmet of Salvation*, that is, the *Hope that you have of Salvation*, that is to be your *Helmet*: now what's the use of an *Helmet*, but to defend the head when we are in the midst of our enemies clashing the Swords about our ears, then to hold up the *Helmet*, and keep the head? So when a child of God is in the world, and meets with a great deal of opposition, and much evil that would discourage his heart, that would

strike

strike him at the very head, then he doth hold forth the Hope of Salvation as an Helmer, and that will serve him, that secures his head; it may be his legs; or some other parts may be touched, but that will secure his head, and keep him alive: Thus when we meet with opposition at Land. But there are dangers at Sea as well as by Land; and that you have in Heb. 6. 19. there Hope is compared to an Anchor, *Which Hope we have as an Anchor of the soul, both sure and stedfast, and which entreteth into that which is within the veil*: this is a most elegant similitude for the expression of the Hope of the people of God, by which (those that are Sea-men especially) may learn very much, and especially the holy Spirit speaking by their own Art and Skil; they know what the use of an Anchor is when they are at Sea, if they should not have a good strong Anchor, what would they do? they have not so much need of it in calm weather, they care not so much for a fair painted Anchor; if they cast their Anchor when the winds and tempests come, and the Rocks are hard by them, so that if the Anchor fail them they are split upon the Rocks, or run into the Sands, then Oh how do they esteem of a good Anchor at such a time, & see cause to bless God for the use of it: Thus Christians should expect, for they are Marriners, all Christians are in the World as the Marriners in the Sea; though they have calms sometimes, yet they are to expect tempests and storms that will be ready, so temptations and oppositions that will be ready to split their souls upon the Rocks, or run them upon the Sands: Now in times of greatest opposition and of the greatest temptations, there a Christian casts his Anchor, the Anchor of his Hope, and there he sticks, there the soul is kept from being hurried up and down, and carried away to split upon the Rock of such a temptation, his Hope that holds him fast, and keeps him safe till the tempests or storms be passed over. We do not know what tempests and storms the Lord hath yet reserved us unto, such, as if there be not this true Hope

in the Text as an Anchor to cast, we are likely to be split upon some rock or other: time may come ere long that the former Grace that hath been opened to you to precious, will appear precious indeed, and to this Grace of Hope will appear to be of some use, as it is in the hearts of most people it lies as a dead thing that is of no use at all; but if times should prove to be yet more perillous as they may be, then it will appear of use: how many thousand people are split upon the rocks and sands of the world meerly for want of this true Hope; therefore when they come to suffer any thing in the cause of Christ, they are blown by the temptation to shift in such a sinful way, they have no Anchor at all to hold them, but the temptation drives them this way and that way according as they please, when you have your Anchor, and it is cast, your Ship will tois up and down, I but the wind cannot carry it to the sands and rocks, a Christians heart in times of trouble and periection may stir up and down, and may have some troubles, and fears, and doubts in it, but there is somewhat within, there is this Hope as an Anchor that holds the heart that it shall not be driven upon the Rocks, nor upon the sands, it is as an Anchor, and if ever you saw use of an Anchor in your lives, then know there is a great use of this Grace of Hope. And by the way as we go, you may be convinc'd that the Hopes that most men in the world have (and it may be your selves) is but an idle dream, have I known what it was to make use of Hope as an Anchor to my soul, it's impossible but some times or other you must meet with tempests and storms, strength of temptations: Now if you be acquainted with any temptations in your own hearts, you know what the use of Hope as an Anchor is; it were happy for Christians to soon as ever the temptation comes, to cast Anchor presently, not to be struggling and striving to resist temptations by their own strength, but to cast Anchor: so that Hope is a good, and future good, and hath some kind of difficulty in it; it is that which

keeps the soul from sinking as the Cork in the Net; the Lead, that sinks down the Net, but the Cork, that keeps up the Net: so in the hearts of Christians there are many distempers, and they keep down their hearts, yet they have Hope, and that keeps up their hearts. That's for the Object of it: There's the Efficient of it, and the Object.



CHAP. V.

Of the Act of Hope: 1. Quiet waiting. 2. Long expecting.

Then the Third thing: There is the *Act*; and there is Two things.

First, The quiet Waiting.

Secondly, the long Expecting.

The quiet waiting of the soul, though things seem to go cross, and are long delayed, yet Hope doth quietly wait till the storm be over, and doth not murmur and repine against God, doth not go out to any shifting waies, but is quiet, notwithstanding things seem to go never so cross: Thus you have it in the 40. Psalm, at the beginning, *I waited patiently for the Lord, and he inclined unto me, and heard my cry*: Mark what a condition the Psalmist was in, when he doth profess he waited patiently for the Lord; in verse 2. *He brought me also out of an horrible pit, out of the miry clay, and yet waited patiently*: and again in verse 5. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee, if I would declare and speak of them, they are more than can be numbered*: and he goes on in speaking of great and wonderful things that the Lord

Lord hath done for him; but yet see what a condition he was in, in the 12. verse: *For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of my head, therefore my heart failed me: My heart was even ready to fail, as I said of the Ship, though it be at the Anchor, yet one that hath not been at Sea before, when it is tailed up by the waves, and plunged down again, he would think that it would even sink; and so saith the Psalmist, Mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of my head, therefore mine heart faileth me. And in the 14. verse, he speaks against the many enemies that he had at that time that would seek his soul to destroy him, and so he prays against them. And in the 17. verse, I am poor and needy, yet the Lord respecteth upon me; Thou art my help, and my deliverer, make no tarrying O my God: yet in such a condition as here he was in, he did wait patiently upon the Lord: Hope is that which quiets the heart when things seem to go quite cross and contrary, and it is called patiently, Patience is the immediate fruit of Hopes: 1. Thess. II. 3. And Patience of Hope; that's the work of Hope, to be quiet and patient under the hand of God, when any evil doth befall them that seems to cross the things that we hope for; and hence in Heb. 10. the text saith, For ye have need of Patience, that after ye have done the will of God, ye might receive the Promise: Between the doing the will of God, and the fulfilling the Promise; betwixt the making the Promise, and the fulfilling, there falls out many things that are cross; you had need of patience, therefore saith the holy Spirit, you had need of this Grace to quiet your hearts in the hoping for the Salvation of God, when things are thus cross.*

And Secondly: There's not only a quieting the heart, but a going out of the heart by expectation, that is, the heart goes out to look for the coming of the Promise that

the Lord hath made : there's a Metaphor in Scripture to expreis this second Act of Hope ; in *Psal.* 1. 20. where the Apostle speaks of Hope, *According to my earnest expectation*, the stretching out of the neck, so the word signifies, and so the same word is used of the Creature that doth expect the fulneis of the Redemption of the Children of God, in *Rom.* 8. 19. [The stretching out of the Creature] It is a similitude that is taken from a man that expects a friend to come to him which is of great use to him, he stands at his door and puts out his neck, and looks at such a place to see whether he be coming yea or no ; as a Malefactor that was ready to die, and expects a pardon to come, he puts out his neck to see his friend when he comes that brings his pardon ; *Expectation*, the putting out of the neck to see when the thing will come : So the Saints of God, as they have hopes of glorious things to come, so they do as it were put out their necks to look for those glorious things that God hath revealed in the Word ; but when the soul can quietly wait, and look after those things as the only things that he accounts his happiness to consist in. As a Mariners wife that should dwell by the main Sea, when the time comes that her husband should come home, will go neer the Sea shore, and be looking out, because it's a thing that she would fain have, and her mind is upon it, and so she looks out for it : So the truth is, the hopes in the hearts of the Saints above all things is upon the fulfilling of the Promises of the Gospel, and therefore they look out for those things, their thoughts are upon them, and their hearts open for them ; Oh when will the Lord come, and when will he fulfil such a Promise : That's the propriety of the Grace of Hope.



CHAP. VI.

Of the Ground of Hope; and that is Faith, Which, First, Makes the thing real. Secondly, It gives us an interest in it.

THe last thing is, *The Ground of Hope*, and that is the Grace of Faith.

First, The Soul by Faith beleeves the thing is so, Faith doth make it to be real, and a true thing to the soul.

Secondly, And Faith doth give an interest in the thing. Those are the two Acts of Faith.

First, To make it real to the soul, that it is not a fancy, but a real truth.

And then Secondly, Faith gives an Interest: It's that which belongs to me, and then Hope builds upon Faith; so you have it in *Heb. 11.* that we opened in the shewing the excellency of the Grace of Faith, *It's the evidence of things not seen, and the substance of things hoped for;* so that Faith doth give the substantial being to a thing that is hoped for, and Hope hath no bottom at all to rest upon, but what bottom Faith doth give; that's a very considerable thing for the examination of your Hope, You hope that all shall be well with you when you die, but now what is it that is the Foundation of your Hope? how is your Hope raised? is your Hope upon the Sand, or upon a sure Foundation? Certainly, if so be that your Hopes are true, they have a solid bottom and Foundation upon which they are laid: You will say, What's that? It must be that which is made by Faith in this manner, The Lord discovers to the soul the wretched condition that it is in by sin, and the woful misery that it hath brought upon it's self, and the breach
between

between God and it, and then the Lord discovers the infinite riches of his free Grace in Jesus Christ, and holds forth that unto the soul, and discovers that, and by his Almighty Power enables the soul to close with that free and rich Grace of his, and to apply it to its self for the portion of it, so as it rests and ventures its Eternal Estate upon that free Grace of his offered: This is the work of Faith. Now this coming into the soul doth enlighten it to see the glorious things of the Covenant of Grace, they are the most real things in the world, and they are made over to the soul by this Grace of Faith, they are such things in which my soul hath an interest, such things as I can venture my soul and eternal Estate upon. Faith giving this Foundation, upon this, hope is raised; well then, saith the soul, notwithstanding I have been such a wretched vile Creature as I have been, yet doth the Lord manifest such a blessed Covenant, and such glorious free Grace in his Word to receive such a guilty vile Creature as I am; Oh what a mercy is this? I cannot say but that I am convinced of the freeness of this Grace, and I have felt the Lord drawing my heart to close with it, I cannot say but I have found through Gods mercy some ability to venture my soul and eternal Estate upon that free and rich Grace of his offered in the Covenant: well, is this so, that I find this made good to me by this means? then saith the soul, what though I find not all these things made good to me? yet saith the Devil, what hast thou gotten? thou hast rested upon the free Grace of God in Christ, what hast thou gotten ever since? thou art to Sense and Reason in as miserable a condition as ever thou wert? I but then saith the soul here, this bottom I will rest upon, and upon this will I raise my hopes, and I am resolved to wait upon God to my dying day, and to quiet my heart in the Promises that God hath made unto me, and to look after the fulfilling of them, it will come though it be long, I'll wait, and I'll look out for the fulfilling of them, and so I am resolved to continue as long as

I remain in the Body. Thus you see that Hope is raised upon a foundation that Faith doth lay, therefore for any people to talk of their hope to be saved, they hope that when they are sick God will deliver them, whereas indeed that is not the Object of Hope, but a supernatural good is the proper Object of Hope, that which is the Object of Eternal Life; what hath given a foundation to your Hope? have you found the mighty Grace of Faith, the work of Gods Spirit upon your souls working Faith, that precious Faith? then your Hopes may have somewhat to bottom its self upon, but otherwise your Hope is like an Anchor thrown into the water that hath no solid substance to rest upon. So that here you have seen somewhat about this Grace of Hope that we do so much speak of; both the *Efficient*, the power of the holy Spirit; the *Object* of it to be the Good, future Good, and the Good of the Covenant of Grace, and the *Object* Eternal Life, and that with some difficulty; and then you have the *Act*, the quiet waiting, and the going out of the soul in way of expectation; Lastly, you have the *Ground* and *Bottom* of it, *Faith*; first making the Promises real, and giving us interest in the Promises; Faith is the Foundation of this Hope; Hope, it is but the Daughter of Faith, if it have not Faith to be the Mother of it, it is not of the right breed, and never will do good to the soul. Now then to give you some *Evidences* that the Saints are men of Hopes: you see what their Hope is, and in the opening of it, something you see about the preciousness of this Grace, and the usefulness of it: That they are men of Hopes, there are many Considerations for to manifest this by.

CHAP.

CHAP. VII.

Of the Saints being men of Hopes: For, 1. God hath excellent things to communicate, and the Saints are those God hath set apart for the manifesting himself unto. 2. God hath promised glorious things to the Saints. 3. The Saints are born to great Hopes. 4. They are called to glorious Hopes.

First, Certainly the Eternal God that is the Fountain of all Good, that is the infinite treasure of all Excellency, he hath infinite Excellency in himself, and doth delight to communicate those glorious things that are in himself unto his Creatures: the Creatures that God hath to communicate his choice excellencies to, are either Angels, or the Children of Men: Now then, if to be that God hath such things to communicate, and the children of men are the only Creatures in this World that God hath to let out himself to, surely then, those that are the choice of the Children of men, those that are his own Children by adoption they must needs be the Objects that God hath set apart for the manifesting himself unto; therefore they must needs be men of Hopes, because God hath so much to communicate, and there are no other Creatures on Earth that are capable of those glorious things, but only the Saints; therefore there are glorious things for them, however they appear for the present, God hath great thoughts concerning them, to communicate much good to them.

Yea Secondly, Not only from the Nature of God, because he hath excellent things to communicate we may raise our Hopes, but God hath revealed glorious things that he doth intend to communicate to the Children of men; yea, he hath promised glorious things, he hath bound himself in a way of Covenant to make good most glorious

glorious things that he hath promised in his Word: Yea, and the Saints of God have the first fruits of those glorious things already; and that's the reason of their Hope. In Rom. 8. 21, 24. *And not only they but our selves also which have the first fruits of the spirit, &c.* We have the first fruits of the Spirit, and therefore we grow within our selves, and we wait for the adoption, and are saved by Hope saith the Text: surely they that have received so much of the first fruits of the Spirit, they are men of Hopes.

Yea Thirdly, They are men that are begotten, born to Hopes, and therefore they are men of great Hopes, because they are of a great Birth, as we use to say of such and such men that are great Heirs; On such a one is born to great Hopes, and these are not dead and vain Hopes that are like to come to nothing, but lively Hopes. In that place of Peter it's very remarkable, where the Apostle speaking of the happy condition of the Saints, in 1 Pet. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again into a lively Hope by the resurrection of Jesus Christ from the dead: Mark, he hath begotten us again to a lively Hope by the resurrection of Jesus Christ from the dead: the Saints have not only good things promised, but they are born to them; and a man makes account that his hopes are sure enough if he be born to great things. All the people of God are so: you that are Beleevers, it may be your Parents left you little or nothing in the World, but know, if you be godly you were born to great Hopes, to be Heirs of a Kingdom, of a Kingdom of Glory, you were born to greater things than if you were born to be the Kings and Queens of the whole World, begotten to a lively Hope, those Hopes that you have in you are not weak things nor fancies, but have a great deal of life in them, and should put life into your souls in the midst of all your sorrows: Yea, they are begotten to a lively Hope;*

How? By the resurrection of Jesus Christ from the dead: You may see what the Spirit of God laies upon the Hopes of the Saints; if your soules have Hope of Life and Salvation that are true Hopes, that are the Hopes of the Saints, how came you by them? you came by your Hopes through the Resurrection of Jesus Christ from the dead.

You will say, *How comes the Resurrection of Jesus Christ from the dead to be a means to get our Hopes?*

How? The Resurrection of Jesus Christ from the dead doth work in this manner; It is the cause of true lively Hope in the hearts of the Saints, namely, by the Resurrection of Jesus Christ from the dead, God hath declared that he is fully satisfied for the sins of man, and that the work of Redemption is fully wrought out, otherwise Christ must have been held in the Prison of the Grave for ever; but now when Jesus Christ is let out of the prison of the grave, and the bonds of death taken from him, this doth declare to Men and Angels that the work of Redemption is perfect, it doth hold out this to the soul upon which Faith is grounded, and Hope is raised; so there's an efficacy in this to work Hope in the soul; nay then saith the poor wretched sinner that apprehended such an infinite gulf between God and us, and saw it felt through the guilt of sin sunk down into such a bottomless gulf of misery. If God the Father shall testifie to all the world by the Resurrection of Jesus Christ from the dead that he is satisfied, and that all the work is finished, why may not such a sinful wretch as I am have hope of Salvation and Eternal Life through him, and indeed the consideration of this helps the soul against that temptation of presumption, for so the Devil will come when as a sinner begins to have Hope, yet I hope for all this that even this vile body of mine, may come to be hereafter like the body of Jesus Christ, glorious, and that I shall enjoy eternal

eternal communion with Father, Son, and Holy Spirit; when thou seest the Devil come and say, what a presumptuous wretch art thou! darest thou presume that ever thou shouldst see the face of God at the great day with comfort, that thou shouldst sit raised up to have everlasting communion with God, and Christ, and the Saints? what high presumption is this? No, saith the sinner, I am content to own what thou canst charge me with in vileness and baseness, I am as vile and wretched as thou canst make me, I but yet it is not presumption for me to Hope. Why? Because that which I make the ground & bottom of my hope is not in my self, but I have revealed in the Doctrine of the Resurrection of our Lord Jesus Christ from the dead; the Lord Jesus Christ hath come and taken my Nature upon himself, and being in the form of a servant hath had the sins of the people of God laid to his charge, and hath stood before the Father clad with their sins, and he hath satisfied the justice of God the Father, and wrought out a perfect work of Reconciliation and Redemption, and I hear that the Father hath discharged him, and he is raised now to the Heavens, and sits at the right hand of God the Father, and there makes intercession for sinners; and upon this it is that I ground my Hope. I am begotten to a lively Hope through this that Jesus Christ hath done, and therefore though I be never so poor, and vile, and sinful, yet I have enough to raise a lively Hope, that I shall one day attain to such things that are written in the Book of God. Indeed the things that are written in the Book of God, they appear to me sometimes as if they were too good to be true, what is it possible that ever such a wretch as I should attain to such great and glorious things as were they not so great and glorious, I could hope for them; but now if thou understandest right the Doctrine of Grace, and this Resurrection of Jesus Christ from the dead, it's not the greatness of the thing that any way should discourage thy Hope, for thou hast enough to raise thy Hope for the

enjoyment of the great blessing that God is able to communicate, or thy soul to receive; that's certain, thou hast encouragement to hope for this; in the distance between them and thee be never so great, yet Jesus Christ being between the Father and thee, he makes up all the distance; and therefore by the Resurrection of Christ from the dead, we are begotten to a lively Hope; they are men of Hope; then certainly that are born to Hope; and that through the Resurrection of Jesus Christ from the dead.

And Fourthly, *They are called to Hope;* that you have in Ephes. 1. the Apostle there prays very earnestly for the Ephesians that they might understand this; in the 18. verse, *Oh that the eyes of your understanding may be opened, that ye may know what is the Hope of his Calling;* you are people that are called to glorious Hope; but you understand them but little. Oh faith the Apostle, that the eyes of your understanding might be but opened, to know what is the Hope of his Calling; and what the Riches of the Glory of his Inheritance in the Saints: Oh this were a good prayer to pray for many poor distressed souls: Oh they would live as men and women above the world, if the eyes of their understanding were but opened, that they might know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints.

And besides that, there's a further evidence that the Saints certainly are men of Hope, because they do so constantly follow after God in the midst of all discouragements; they can endure so much persecution; and rejoyce so much in tribulations; and nothing can shake off their hearts from God; had they not Hope; certainly it were impossible that they should go on in that evenness in following after God, that they should endure so much persecution here in this world, it's an evidence that they are men of Hope; because they receive so little from God in this world; yet know the Apostles Argument, if ye

bad

bad Hope only in this world, we were the most miserable of all men: Do you not see how the Saints of God are persecuted and contemned? That thing that the Devil would labor to beat down our Hopes withal, is the very thing that the Apostle labors to help to raise our Hopes upon. The Devil saith, if you be son and daughter to God, why doth God let the Devil and ungodly men prevail over you? Now the Saints run the reason quite upon the Devil, And doth God suffer the Devil and wicked men to prevail upon us now, surely then God hath reserved Great things for us hereafter: the Devil saith, surely God doth not regard you, and it's but a fancy for you to hope seeing God leaves you to be so: nay, saith a Believer, because God suffers me to be afflicted so here, therefore there is glorious things a coming; if we had Hope in this life only, of all men we were most miserable: And so divers other Evidences might be to prove that the Saints are men of Hopes; a word or two now for Application.

Let us now consider how we may apply these things to our selves, and how we may be comforted by them.

CHAP. VIII. Of the use we are to make of the Saints, being men of Hopes.

Use 1. First, To bless God for those Hopes that he gives you in this world, the Lord might have withheld glorious things hereafter, and never revealed them to you here; but blessed be God that he renders our weakness so that he gives us this God to keep us from sinking, as he gave the Sun to rule the Day, to the Moon to rule the Night. I remember a learned man doth allegorize thus upon it, God gives us the Moon of Hope to guide us in the night of affliction: We know Moon-light is never

never uncomfortable; the Sun of Righteousness is to arise ere long in the morning of our Resurrection, but in this life we have our Hope to guide us in our night of affliction; Oh blessed be God for revealing this unto us, and for giving us such good ground and bottom of our Hope that we may hope for such great things without fear of presumption. And let all the Saints of God be look'd upon as happy Creatures; thou seest them mean in the world, and poor; I but know they are men of Hopes; you look upon Princes that are great Heirs with honorable respect; I look so upon every child of God as one that hath a precious soul, that hath great Hopes to earth hereafter; you hope in men, but they fail, and you hope in the Creatures, and they fail; yet here's the hope of the Saints; they have an Anchor that shall never fail, thou art afraid perhaps of stronger temptations that you have heard others have suffered shipwrack upon; how shall I (saith a poor sinner) do when temptations & persecutions comes, & ill times should come, & all the props of the Creature should be taken away? The reason why so many split upon the rocks this way & that way, was either because they had no Anchor, or else it was of brittle metal; but if thou hast this Hope never fear, for it will hold thy soul from suffering shipwrack in the greatest storms and tempests. I remember I have read of *Alexander*; he would give away all that he had for the present, and some asked him what he would keep for himself, *I have Hope for my self*, saith he; and so indeed it should cause the people of God to rejoice in their Hope, and be content with any thing that they have, for thou hast enough to make thee rich, and manifest it by living above the world in thy conversation; by being not much troubled for the loss of the Creature, or any thing else; Oh manifest hereby that thou art a man or woman that art born to great Hopes, as it is said of the Christians that they do evidently declare that they have a City that is another City besides this that here they have!

In the Epistle to the *Hebrews*, for they that say such things declare plainly that they seek a Country, and truly if they had been mindful of the Country that they came out of, they might have had opportunity to have returned, but they plainly declare in living so above the world as Pilgrims and Strangers here, that they seek another Country: and so my Brethren, Christians should do, and as plainly too, declare to all the world, that they seek another Country, that their Hopes are not here: And do you live so? I appeal to your consciences, Are your lives such as do plainly declare before all the world that there's another Country that you seek? We see the most Christians they do so cark and care for the World, and so pine at the loss of any Creature comfort, as if they had no other hopes in this Life: but now it becoms Christians to use the World as if they used it not, with indifferency of spirit, because of the great Hopes that they have, and they account their riches to be in another Country; wo to a soul if a man hath no other Hopes than he hath in this World; you know men that have their Ships at Sea, and great Hopes they have accordingly, and so should we never be troubled, if God takes away this and the other comfort, but yet as God requires us to spend freely of what we have, because we have hopes of Resurrection, and the truth is, this is one special Reason why God doth not so much care for to have his people prosper in the World; saith God, I have laid up that for them that will pay for all at last: As now, with the wicked, God doth not care though they have their hearts desire, saith God, I have an eternity hereafter to torment them, let them prosper here for a while if they will. And so on the other side, what if the Saints do suffer? saith God, I have an eternity of happiness for them hereafter, and I know when they come to possess all their Hopes, they will never think that I was a hard Master, I have enough to pay for all their sorrows and troubles that they meet withal in my waies.

CHAP. IX.

*Of the Second Doctrine; implying Four Things.
First, That sin is a Pollution: And two User
thereof.*

Doct. 2. **T**HE Second Doctrine is, *That every man that hath this Hope purifies himself. The word (as I have already noted) is not Sanctifies himself, but Purifies himself; for Christ is said to Sanctifie himself that hath no sin: but Purifying doth imply want of Holiness, and that there is uncleanness and filthiness.*

In this Second Point, there are these Four Particulars.

First, That sin is a pollution and defilement.

Secondly, The Saints of God, the best of them in this World, that have the best Hopes, they have remainders of sin, they have uncleanness.

Thirdly, They do cleanse themselves.

Fourthly, That the Hope which they have is that which causes them to cleanse themselves.

He that hath this Hope, purifies himself: sin then is uncleanness, it is filthiness. In Math. 13. saith Christ himself at verse 20. These are the things that defile a man; that is, that which proceeds out of the heart, the evils that flow from that unclean Fountain; these are the things that defile a man: Sin is called uncleanness and filthiness in the very abstract; and it is compared in Scripture to all kind of filthiness, to Vomit, Mire, Menstruous Cloaths, Sores, Wounds that have filthy matter in them, and many such things. Now the impurity of sin consists,

First, In the contrariety that it hath to the Holiness of God,

God, it is the only thing that is contrary to Gods infinite Holiness, and to his pure Nature.

Secondly, It is the corruption and rottenness of a mans soul.

Thirdly, Sin is the mixture of the soul with that which is more base and vile than the soul, and that doth defile the soul: as your cloathes, when they have dirt upon them, there is somewhat upon them worse than the cloaths which doth defile them; but if there were Gold or Silver Lace, that doth not defile, men think not that that defiles the cloath, because that's better than the cloath: so in Mettal, it's no defiling of Silver if it be mixed with Gold, but it is, if it be mixed with Lead. So the mixture of the soul with God, with Heaven, with Angels, doth not defile, but makes the soul more pure, more excellent; but the mixture of the soul with sinful waies, with lusts, and with the Creature, for the soul mixes its self with that which is worse than its self: thus the soul comes to be defiled as the silver is defiled with lead, and the Saints they see sin as the greatest defilement of any thing in the world, because they see into the infinite purity of Gods Nature, and into the purity of the Law, and into the excellency of their own souls, and therefore they see sin to be filthy, it is such a filthiness as makes the Creature loathsome in the eyes of God, for the creature is not loathsome in Gods eyes by any bodily defilement; one that rakes in channels, or that sweeps chimneys, such a one is not loathsome in Gods eyes, he may be more glorious in Gods eyes, if he be godly, than the Prince upon his Throne if he be wicked; though outward defilements makes us loathsome in the eyes of one another, yet not in the eyes of God; but sin is such an uncleanness that it makes us abominable in the eyes of God. If we come into his presence with the filth of our sins, he abhors us, he turns his face from us, yea, it's that defilement that doth defile all things we touch, like the defilement of the leprosie, it's that which pollutes the

what world, and therefore the world must be purged and purified by fire, yea, it's such a defilement as nothing but the blood of him that is the son of God can wash it away, such a defilement that all the water in the Sea can not wash away, only the blood of Jesus Christ that cleanseth from all sin. Oh what a defilement is here.

USE, I.

Wherefore hence we learn how to judge and esteem of those men that go on in the course of sin, that are wallowing like Swine wallowing in the mire; they are filthy, loathsome, and abominable Creatures, how near soever they may be: you may come near and spruce, and cannot endure a spot upon your cloaths, yet in the mean time you have that filthiness and nastiness that makes you loathsome in the eyes of the eternal God, yea, and in the eyes of the Saints so far as they are able to see. In Prov. 19. 9. we have such an expression, *A righteous man hateth lying, but a wicked man is loathsome, and cometh to shame*: even such a wicked man, as loves Lying, it makes him loathsome, stinks above ground, a Lier especially is look'd upon as a Pest: you shall see a man that for his own ends will lye, even that sin makes him loathsome when it comes to be discovered in the eyes of all that he doth converse with; and so it is with all other wicked men, they are loathsome before the Lord.

USE, II.

Secondly, The Consideration of this, should teach us to take heed of sin, and to be watchful over our waies, especially when we live amongst those that are filthy and unclean; the better your Garments are, the more careful you are of keeping them from filth; one that hath a fine

fine new Garment, Oh how careful is he that he preserves it from spots, stains, yea, dust too! ~~you are careful~~ you care not for thought they be dirty, but new ones you are more careful of: Certainly if your souls were renewed, if you were made new Creatures, if you had the new Robes of our eldest Brother upon you, you would not but be very careful to keep your selves from spots, if the Image of God were drawn upon you. If you have a piece of board in your house, though there be spots of dirt upon it, you care not; but if you have a curious Picture drawn upon it, then spots of dirt you would account to be a great evil: so where the Image of God is drawn upon the soul, there spots and uncleanness is worse than any where else, and in that regard the sin of Gods people are worse than the sins of any; the finer any cloath is, the worse it is when stained; if you have a stain upon a course piece of Lockram, you will not care: so for men of the world that know not the excellency of their souls, though they be defiled, it is not so much; but the Saints that have refined souls, partionly through the Graces of the Spirit of God, their souls are made precious; Oh they should account sin to be a great evil to them, because it is a defilement to such precious souls as they have, and therefore so soon as ever they have committed a sin not to lie in it, but sin, as it is in itself, so it looks into the heart: you know when you have a stain, you will presently labor to get about it: Oh let no evil or sin look into your spir-
 ics, but as soon as you have received any spot in your souls, immediately apply the warm blood of Jesus Christ to thy soul, which cleanseth us from all sin. 1 John 1.7. Not bath clensed, or will clense, but clenseth, at the present, dayly: neither is it simply from sin, but from all sin. Oh run to this fountain that was opened for sin, and for uncleanness. ~~Oh~~ Christ's Blood is not yet dry, but of as al powerful and cleansing Nature now, as on that it means that it was shed upon our Glean.

CHAP. X.

Of the Second Thing implied, Viz. That the Saints of God have some remainders of sin in them. And Three Uses thereof.

THe Second Thing that is implied is, That there is some remainder of sin even in the hearts of the sons of God who having true Hopes wrought in them by the holy Spirit, and ere long shall see Jesus Christ as he is, and be made like to him, yet they have some defilements remain in them while they live here in this world; it may be said of every child of God as Christ said to his Disciples, you are clean, but not all; you are cleansed and sanctified, but not thoroughly, it cannot be said of any child of God here as it was said of *Abolon*, that from the crown of the head to the sole of the foot, he had no spot in him, he was so comely, and yet by the way *Abolon* was a reprobate for all that, it cannot be said so of any while they remain in a world that lies in wickedness: the filth of sin hath so soak'd into the hearts of men that till there be a dissolution of body and soul, it cannot be quite purg'd away; God indeed doth justify his Saints perfectly at first, but he sanctifies them by degrees, *He that saith he hath no sin* (saith this our Apostle) *he lyes, and the truth of God is not in him*: I need not stand to prove it, Experience proves it sufficiently.

USE I.

Oh then let all the Saints of God walk humbly before God, though God hath indued them with Hope and much Grace, yet still look upon thy black feet, thou hast a great deal of evil to be the matter of thy humiliation

still.

still, God hath good ends why he doth reserve sin in the hearts of the Saints, he brings out his own Glory from it.

U S E, II

Secondly, Here thou seest cause of dayly renewing thy repentance, thy Faith in the blood of Jesus Christ; do not think it enough that once thou didest beleve, or once thou didest repent: Many people think that if ever they repented them of their sins, that will serve turn for all the time of their lives: Oh thou art not acquainted with the way of God in the hearts of the Saints, thou art to know that these Graces are to be renewed dayly; as *Grace of Faith*, thou wert a Believer, God hath wrought Faith, yet God expects that thou shouldest daily act thy Faith upon Jesus Christ for the cleansing of thy soul, according as thou doest defile thy soul dayly, thou dost not go about the least dury, but thou dost contract filth, your houses every day gather filth and dust at least; though swine be not suffered to come into them, yet they gather some kind of uncleanness every day, and need to be swept dayly, and wash'd too: so thou needest to wash thy soul in the blood of Christ every day, and thou needest to be renewing thy Repentance every day: it's true, afterwards in the life that is to come thou shalt never renew any act of Repentance, or act of Faith upon the blood of Christ for the cleansing of thy soul; but this is thy work now, and it would be of marvelous use if we would lo look upon it as to know what is our work every day; we should not lie down in peace except our consciences can tell us that this day we have renewed some act of Faith and Repentance for the cleansing of our souls, we should not let our filthiness and uncleanness go on long, but presently renew the acts of Faith and Repentance.

U S E,

USE, III.

And likewise if there doth remain some filth yet, and uncleannels still in our hearts, it should teach us to long for Heaven, when that our Sanctification shall be made as perfect as our Justification is, the Saints of God will not make any ill use but good use of this point, that there are reliques of sin in them; indeed carnal hearts upon hearing such a point grow more hard, and think we have all our faults, and the best had need be purified, they have some dross mixt with their silver, and therefore I hope we may be in a good condition (though we have some sin) as well as others: The Preacher tells us, there's not one that hath the best Hopes, is without sin: Thus carnal hearts will make an ill use of it; it may be thou that livest in a course of sin, yet thou puttest it off with this, That the best have their sins, though thou canst vex and be troubled for the loss of a groat or sixpence, yet thou art not much troubled for thy sin: I shall hint four things to you.



CHAP. XI.

Containing four Answers to such as live in a course of sin, and put it off with this excuse, The best have their sins in them.

THe first is this, Thou tellest me that the best of all hath some sin, therefore thou hopest that all is well with thee: I tell thee as well that the worst of all may have some good in them, as the Saints have had some ill in them, therefore thou hopest that notwithstanding thy evil, thou mayest go to Heaven; then I tell thee that some Reprobates have had more good in them than thou hast;

hast; notwithstanding thy good thou maiest go to Hell. Thou tellest me of *Lot*, and *Peter*, and *David* that had sin, and yet they went to Heaven: then I'll tell thee of *Saul*, and *Abah*, and *Judas*, and *Herod*, and if it come to be examined it may be they had more good in them than thou hast, and yet they perished; when did'st thou as *Abah* did? when the Prophet threatened him in the Name of God the text saith he humbled himself in sack-cloth, and went softly: *Herod* heard *John* the Baptist gladly, and reformed many things, Oh he loved to hear *John*, and he revered *John*; hast thou done so? *Judas* was troubled for his sin, and came and made restitution of that which he had wrongfully gotten; hast thou done so? Never tell me of some sin in the Saints for to be thy comfort, rather do thou look upon the good that was in the wicked and Reprobate, and see whether that be not more for thy discouragement.

Secondly, Thou tellest me that the Saints have sin remaining in them as well as you; but what if your sin should prove a sin unto death? there's a great deal of difference in sin. Suppose a woman should have her husband lie dead and stiff, and no breath at all, one should come and say to her, why are you troubled? many men are stiff with cold, and hold their breath a great while; Oh but think she, it's death, the stiffness is the stiffness of death, and his breath is quite gone; she will not be put off with that, that some are stiff with cold, and some hold in their breath. So thou speakest of the sins that thou hast, and the Saints have sin; but thy sin may be that sin that proceeds from death, and not from infirmity and weakness; as in that place of *Deut. 32.* chapter, about the 50. verse, *They have corrupted themselves, their spot is not the spot of his children*: Thou hast spots and defilements in thee, that are not the spots of Gods children: but now to shew the difference between the spots of wicked men and the spots of the Saints, that would require a large Treatise: but I'll mention this
now

now to take off men that they may not presume and think themselves safe with this plea, because the best of all have some sin; but let them check themselves with this; let me take heed that I go not away with this too far, let me examine, Is my spot the spot of Gods children? it may be my sin is of another Nature, my sin may prove to be the sin to death, and theirs may be but an infirmity.

The third thing that I would speak to these, is this; Those that are godly and have true grace, they have some sin remaining in them; yet I never found in Scripture, nor I think there cannot be any example found in any that had such a sin in them to plead for their sin, and to harden themselves in their sin, because that others of the Saints had sin as well as they; you shall not find this in Scripture, you shall not find this among the Saints; though they have some sin in them; yet not this sin to plead for their sin, and harden themselves in their sin upon that consideration, because other of the Saints have sin as well as they; Oh no, they rather are the more afraid and troubled for their sin: If thou had'st an ingenious spirit in thee, thou would'st rather reason thus, Oh Lord is it so, that thou art not only dishonored by the men of the world that know thee not, but the best of thy people carry about with them a body of death, and shall I add to the sin that is committed in the world? thou hast dishonored enough, and it's that which I should take to heart that thou art dishonored by any, especially by thy own children, and shall that which should be the matter of my grief and mourning, be the hardening of me in my sins? Oh how contrary is this to the ingenuity of a Christian.

Fourthly, I might mention this one thing more, The Saints have their sins, but how are they affected with them? Paul had his sin, but how was he affected? *O wretched man that I am, who shall deliver me from this body of death?* You never find him crying out of himself, that he was a wretched man because he was hun-

gry and naked, and suffered persecution, but his sin did make him so; is it so with thee? doth the remainder of thy sin make thee skreek out to God, and account thy self in the most wretched condition because of thy sin; how art thou perplexed and troubled for the loss of thy estate, and of any evil that doth befall thee; if the enemies should come and plunder thee of all that thou hast, then thou wouldst skreek out; but now thou canst agree well enough with thy sin, and think it's no other but that which the Saints have: Will people be satisfied with this when they are plundered of all their estates and abated, I am plundered no more than others are? And the truth is, we ought to comfort ourselves in this, that indeed though we suffer, yet we suffer not so much as others of the Saints of God have suffered in former times; we may reason for our sufferings, but not reason thus by our sin, but we should rather account our sins the worse, because God is dishonored by others as well as by us. But we need say no more of this, the next Point will help us in this: and that's the third thing.

CHAP. XII.

Of the Saints purging themselves from sin. First, An Objection answered. The Saints after conversion have, 1. A principle contrary to sin. 2. It's an Active Principle. 3. It's a powerful Principle against sin.

THAT the Saint though they have sin in them, yet they do purge themselves, he doth purifie himself: thus in 2 Tim. 2, 21. If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Masters use, and prepared unto every good work.

The vessels of Honor that are in Gods House, that God delights to make any use of, they are such as purge themselves, not only such as are made clean, but purge themselves. In Gods House, the vessels that God takes delight in, that comes to his table, must not be filthy nasty vessels, God would not have such come to him, but vessels that are fit for the Masters use, are such as are purged, yea, they purge themselves, [*purifying himself.*]

Object. *Can a man purifie himself? Is it not God that must cleanse and sanctifie us? In Isaiah, 1. about verse 25. I'll purely purge away thy dross, and take away all thy tin; I'll purifie them, saith God, that's his Promise: It's fulfilled spiritually to the hearts of the Saints; the Lord comes, and he purely purges away the dross, and takes away their tin from them, but here it is in the text, He purifies himself.*

Answer. For the Answer to that, we are to know that the Acts of God upon the hearts of his Saints are in such a manner, as though they be Gods Acts, yet God is pleased to have them be acted as the actions of his people; so gracious is God to his people, as those things that he is fain to help them to do, he will have them accounted their actions: In that known place in *Phil. 2.* the latter end of the 12, and 13. verses, *Work out your salvation with fear and trembling. (for saith he) it is God that worketh in you both to will and to do of his good pleasure: Do you work, for it is God that worketh in you; though God do work in you, yet it's you that work too; the Saints are said to work: and this may be noted as very profitable and useful to us, to take away that lazy kind of reasoning that is in many people, they sit still and do nothing, and they can do nothing without God, what can they do, it's God that must do all? can they get power over their sins, it must be God that must do it? and so upon that they sit still and do nothing; Mark here,*

here, my text saith that he purgeth himself, Oh do not stand reasoning, God calls thee to do it as if thou wert to do it alone thy self, he doth purifie himself; and if thou belongest to God, God doth put a principle into thee that thou art able to do it: Not without God: that's true, you cannot put a bit of meat into your mouthes without God: Now though it's God that doth all, yet God doth put a Principle into the new Creature, that the new Creature is able to stir and live sutable to the Nature of a new Creature: what's the difference between a live thing, and a dead thing? a dead thing is that which hath no moving in its self at all (but to its Center) as the Earth and the Water only move to their Center, but let a heavy thing lie upon the Earth, and it stirs not, you may take your hand and stir it up and down, but it hath no principle within its self to move: That's the difference between life and no life, one hath a spirit in its self to move, and the other hath not: So where there is no life of Grace, there such a one by external things may be put upon this thing or that; but one that hath life, hath received a principle in its self to move: Your Jacks, and Clocks, and such kind of things that move by weight, have no principle within, but only the weights that hang down without that moves them: but now your Watches, they have a Spring within to move them. So the Saints, they have a Principle in them, that they are able to purifie themselves; it's true, God at first comes upon them, and they are meerly passive; at first God comes and shews to them the evil of their sin, and holds over them the wrath that is due for their sins, and causes sin to be bitter and terrible to them, shews it in the dreadful visage of it; Look here's your sin that you take such delight and content in, see what it brings you to, and so God doth by degrees make men weary of their sin; but that doth not do the work: Afterwards the Lord comes by his Almighty Power, and doth dead that bitter root that was in the soul, mortifies it, and so puts a

Principle of Grace into the soul that now it's able to live to himself; at first we are meerly passive, but when God hath done that first work of his, then he puts a principle into us to act; It's true, we have need of continual supply, but observe, all the assistance that the Saints have from God to help them against their sin, it's not to put new principles into them, it's but to stir up those principles that God puts into them at their first conversion; as soon as ever God doth convert any soul, he puts a Principle of Grace contrary to every sin in them, there is no sin that the soul is inclinable to, but at the very first moment of conversion there is a principle of Grace put into the soul contrary to every sin, and therefore he doth purifie himself upon these three Considerations.

First, Because it's a Principle contrary to sin, and one contrary will seek to get out another: in wicked and ungodly men, sin is with them as their Nature, as poyson is in a Toad; but the Saints though they have sin in them, yet it is in them as their sickness, and they have a contrary Nature besides their sinful Nature, they have a sinful nature, but they are partakers of the Divine Nature, and that doth oppose the sinful Nature as fire doth water: the Saints having that Principle contrary to sin as fire to water, it's impossible but that Principle within them, must be consuming their sin, and so purifying them.

Secondly, As it is contrary to sin, so it is an active Principle, or Grace, for it's the Divine Nature, and the Divine Nature is a pure Act; God is a pure Act, and the Divine Nature that we have doth partake much of God, there's the Image of God, and so it comes neer, and it's very like God, therefore must needs be very active and stirring; and things that are active, stirring, and cleansing, as water if it runs, though filth comes into it, yet it's quickly cleer again because it's running: If all the filth that runs into the Thames should continue there, and the water in the Thames should stand still but two or three

three daies, it would be ready to poyson us all; but because it is running, it is in some measure clenfed, and it is not so noysom as otherwise it would be. Now the wicked and ungodly, when they have sin in them, it comes in to them as filthy water, and there it putrifies: but now the Saints sin is as a running water, the principle that they have is stirring in them, and so comes to be clen-
 sing; and indeed the more active Christians are, the more clean. Christians, if you would be clean, let Grace be active, if Grace be stirring and active, you will be clean; as a man that is most active and stirring, usually hath the most clean body, and people that stir but little, diseases grow upon them: Grace makes the Saints so active and stirring, and so by that means they purifie themselves.

Thirdly, The Principle is a powerful Principle, it's contrary and active, and very strong in them, for it's the Divine Nature, and that must needs be very powerful. If a man hath poyson in his body, yet if he hath a strong heart, he may work out his poyson; as if a man hath had some poyson, and hath escaped, we say, if such a one had not had a very strong heart, certainly he would have been a dead man; some that have the sickness, yet having strong Natures, do work out the venom that was within them: So the Saints, though they be weak (that is in comparison with others) and have not so much strength as others of the Saints have, yet take them considered in themselves, there is not the weakest Saint but hath the Divine Nature in them, and therefore hath that in them that is stronger than corruptions, and it will work out corruptions in time; it is the Divine Nature, therefore surely the children of God do purifie themselves; for first it is contrary to sin, and so active, and so strong; and then having the assistance of God with them, and the strength of the Covenant of Grace to go along with them, so they must needs be able to purifie themselves.



CHAP. XIII.

What work the Saints and Sons of God do when they purifie themselves. First, A gracious heart is willing, and takes pains to know the worst of its self. Secondly, A gracious heart, 1 Joyns and sides with every Truth: 2 It will seek to maintain every Truth: 3 It will apply the Truth: 4 It submits to the Truth: 5 It will hold the Truth on the heart when the heart would be weary of it. Thirdly, A gracious heart, sets on work all the ability it hath for the opposing of sin. Fourthly, A gracious heart takes up every duty God requires.

BUT now the main thing in this Point about purifying themselves is this, To shew what work the Saints do when they purifie themselves: Those that are the Sons of God, and have this Hope, do purifie themselves: What is the work of a gracious heart when it is purifying of its self?

First, Such a heart is truly willing, yea, and takes pains to know the worst of it self, and to find out all the secret corners where any filth of heart may possibly lie: that's the first work of a Saint when he goes about to purifie himself; he doth not lie down sullenly and heavily, and say, Lord I can do nothing, it must be thy work to sanctifie me; no, but he doth stir up, and is doing, and falls about the work, he finds that he hath abundance of sin and uncleanness; the first thing that he doth, he falls to searching, Oh that I could come to find out where all the

the poyſon of ſin doth lie, there are many windings and turnings in my heart, and a great deal of filth lies there; as in a mans garments, ther's not only filth and dirt gotten; but if you ſhould rip the garment, and look into every ſeam and fold, there you would ſee the duſt gathered: And ſo it is in the heart, one that is a gracious heart will purifie himſelf, he doth not only take notice of ſins that are plain in view, that every one can ſee as well as himſelf, but he will get into his own heart and be ſearching and examining every faculty of ſoul, what ſin there is in my mind, and what miſtakes of God, and the waies of God; are not ſome miſtakes in my mind the cauſe of ſome evil that is in my heart and life, and what there is in my conſcience, and in my thoughts; Oh the abundance of evil that there is there, there quickly he will find a ſink of ſin in the life. Sin in the affections, how they are carried upon wrong objects, and taken off from the right object, and if upon the right, yet they are fickle and unconstant in that way; and ſin in the members of the body, the very eyes, and ears, and hands, and feet; the ſoul I ſay will be ſearching and trying what filth it can find in every ſecret corner, it takes pains, and makes it to be the work to find out all, and he is not troubled if any body will come and tell him that they are afraid that if he will examine his heart in ſuch and ſuch a thing, that he ſhall find a great deal of filth that he knew not of before: now one that is gracious, will be glad that he may be any way helped to find out any filthineſs that before he did not ſee in himſelf; would any body be offended with one that ſhould come and tell you that there is a ſpot in your face? he would thank you if you would tell him of that; to a gracious heart would thank any that ſhould help him to find out his corruptions.

The ſecond thing that a gracious heart doth in purifying it ſelf is this, It doth joyn and ſide with every truth of God, by which it doth come to be ſanctified: every truth though it be never ſo hard a truth unto it, and
seems

seems to be never so terrible, yet it is so terrible, God for every Truth, is glad of it. It is glad it is a Truth, and that it pleases God to reveal such a Truth unto him; before I knew this, there was a great deal of evil that lay in my heart, and it was like to be longer, but I hope this Truth will help me against many corruptions in my heart; that I understood not before.

And in his joyning side with every Truth, he is not only glad of it, but will seek to maintain every Truth of God that makes against his corruptions: Many men and women, when they come to some conviction of some Truth that works against some of their corruptions, if they should come into any company, and hear any body object against it, they are secretly glad that they have an Objection against it: but now a gracious heart when it hath gotten a Truth that doth tend much to the sanctification of it for the purging out of corruptions it will maintain the truth against Objections.

In the third place, It will apply the Truth, it will lay it to the fore; it will not keep it only in the understanding, soaring aloft, but applies it, and laies it home to the heart, Oh my soul, take thou notice of this Truth, it concerns thee needly, and strakes it upon the fore where in it knows it self to be most guilty.

And then fourthly, It submits to the Truth, it's the Truth of God, and though it will pluck away such a corruption wherein I have had so much content, yet it is the Truth of God, and I will submit to it.

Yea Fifthly and lastly, It will continue and hold the Truth upon the heart, when the heart would be weary of a Truth, sometimes you will find it, if you observe but your own hearts, in applying some Truths, your hearts through the corruption of them will be weary of some searching Truth; and will be ready to cast it off; but then a gracious heart holds it up, and will have the Truth continue upon his heart, for the corruption is not eaten out. A Child that hath a plaster upon a sore, if it

smart a little will be ready to pluck it off; but let it stay on till it is well, and then it will fall off on its own accord: So a heart that doth desire to purifie its self, keeps on the Truths of God though they be painful to the corrupt man, yet it keeps them on to draw away the corruption that is in the soul. And that's the second work of one that doth purifie himself, that is, Joyns side with every Truth of God that makes against his corruptions.

The Third thing is this, A gracious heart, it sets on work all the ability that it hath for the opposing of sin in the soul, will let none lie idle; if God hath given unto it any parts of Nature, Memory, Natural Understanding, Natural Judgment, it even stirs up al them; and if there be any common gifts of Gods Spirit, it stirs them up all to get out the sin that is in the soul; it doth not hold it a light matter, as most people do, We are all sinners, and God be merciful to us, &c I would we could do better, and such kind of words, and so makes sin as a light thing; and he hopes he shall do so no more; but what dost thou do to get out thy sin? dost thou stir up all that is within thee? all thy parts and common gifts, and all thy graces, and set them all on work that thou mayest purge and cleanse thy heart from thy sin? and all is little enough, for sin doth so twist its self into the hearts of the children of men, and leaven them, that it's all little enough to get out the corruptions from the soul: Indeed there's no such need of such a stir to keep the soul from the acts of gross sins in the world; that may be done without such a do: but if thou wilt come to purifie thy self as Christ is pure, there needs all this ado, and a gracious heart finds the need of all this; and that heart that doth not find the need of this, it hath cause to suspect its self that it doth not understand the way of God in the hearts of the Saints.

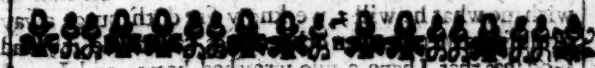
The Fourth thing, that the heart doth in the purifying of its self, is, To take up every duty that God requires, and

and delight in all means and helps that God doth afford unto him, and make use of them all this way, to cleanse it from its sin, to take up all duties; do not think that because Christ must work all, therefore what need we perform any duties, and account them duty-mongers that shall make conscience of duties; but it may be those that do slight them so, they have not found the benefit of them themselves, and therefore they think that others should not make such conscience of them, as appears in the looseness of their carriage; observe the ways and the lives of those that do slight duties so much, how quickly unclean they grow; there is not that graciousness in them converse as formerly: But now the Saints do find that in duty performed in a holy way, that by them they draw nigh to God, and have communion with God, and so find that God conveys himself through those to them, cleansing of the heart.

You will say, *Can Duties cleanse the heart?*

They are the Pipes and Conduits through which God is pleased to convey himself, and grace and power for the cleansing of the heart; God conveys his Water through these Pipes for the cleansing of the heart, & therefore a gracious heart will set upon every duty; if it hath tryed one and cannot find power by that, it falls to another, & every Ordinance, and ordinary & extraordinary Duties; as you know there's some things so foul that ordinary things will not serve to cleanse them, you have the washing of things, and you have the scowring of them; some things you may wash, but all the water in the world will not make them clean, but they must be scowred: So there's a cleansing of the heart by ordinary duties, and by extraordinary duties: and make this to be the aim and end of the heart in the use of means to cleanse sin. Wherefore do I come to the Word? Oh that the Word might meet with my sin, and that God would bless the Word for to convey something to my soul to cleanse it, to purifie my heart; it comes to the Word for that very end that it might get sin cleansed;

sed; when it comes to the Sacrament, it is to that very end; Oh I have such and such corruptions that prevail against me, and I cannot get power over them, and now I come to this other Ordinance to see what the blood of Jesus Christ will do for the cleansing of my soul; and the soul before it comes to such an Ordinance propounds this end to its self. I appeal to your consciences when you go to prayer, can you say that this is one great end that you go to prayer, Oh that by this Ordinance of God I might get some power against such corruption? over my passions, over my deadness of heart, over my corruptions? and so when I go to the Word, I go for this very end: Now as you propound this to your selves, so if you indeed follow this work of purifying your hearts as you ought, when you are at the Duty, you do observe there the way of God towards you, whether God doth come in to you, according to what you do desire, whether you do feel God taking off your hearts from your sin, and letting in something of his spirit into your souls to strengthen you against it, and then after you have done, you look back to see what you have got; suppose you pray against passion, what have you got by it? are you more humbled? and then thou shouldst be troubled in thy heart because God doth absent himself from thee, and not grant unto thee that which thou earnest at. Thus a Christian doth purifie himself, and will not have sin to lie quiet in his heart; he hath a working heart against his sin.



CHAP. XIV.

Of the five last things a gracious heart doth in purifying its self from sin. Fifthly, It's willing to endure any difficulty that it may get power against sin. Sixthly, It especially labors against its chief and master sin. Seventhly, He acts his Faith upon the blood of Jesus Christ. Eighthly, He is restless till something be done. Ninthly, In all this contention of the heart about sin it doth get something.

A Fifth thing that a gracious heart doth in purifying its self is this, It's willing to endure any difficulty so be it that it may get any power against his sin, he is willing to suffer any thing as well as to die: If God will be pleased that the performance of Holy Duties shall not do it, and Ordinances shall not do it; if the Lord will be pleased to take that course, to lay his hand of afflictions upon them, to bring the fiery trial yet if that may be but to purge me, as in Isa. 27. This is all the fruit thereof to purge away their sin, speaking of great afflictions that should be upon the Church; Oh let once a gracious heart find this, and how willing is such a one to be afflicted? Yea, the main thing that doth quiet the hearts of the Saints in their afflictions is this, Oh, I hope that the Lord intends no other but this fruit to purge away my sin, and if this be Gods intention let him do with me what he will; we know sin doth purge away dross from Men when other things cannot do it; and God sees that I have a vile wretched heart, and I must have afflictions to purge away my sin: The will of the Lord be done, and I account all my losses made up, if the loss of the dearest thing I have in the World may but help

help me with power against such a corruption.

Indeed this is the way that the Saints have to make up what they have lost in the Creature; God plucks away a child, or any thing that is dear, a carnal heart thinks it's impossible to have such a loss made up, Oh but if God will but sanctifie this affliction to take away my sin, I shall account it as great a good as I had before. So do I suffer pain, and am troubled, and have greater afflictions than others; if God by this takes away my sin, I am willing to suffer any thing: as you know, you that have some stains in your linnen cloathes, so that they look yellow, you are willing in frosty nights to lay them abroad, and the frosty nights that they are abroad in, that makes them look white: and so it may be with many of your souls, you have so defiled your souls with sin, that it's not a little dirt, that may be soon wip'd away, that is upon you, but the filth of sin hath stained your hearts, and the Lord he laies you out a flossing that he might cleanse you; and so when you have such a principle as you are willing to endure any thing in the world for your cleansing; this is a purifying your selves. And then not only afflictions from Gods hands, but from mens hands too; if God should use wicked men to afflict thee never so much, they are but as Gods whips, and it may be to scowr his people withal, and so to take away their sin, still they are bate and vile, and as soon as God hath done with them to scowr his people, he will throw the whip upon the dunghil.

The Sixth thing that he doth in purifying himself is this, He doth labor as against all sins, yet especially against his chief and Master sin, the sin of his complexion and constitution, against that which he finds the most durable to his corrupt Nature, that it is that he labors to cleanse himself of more than any: there's many people will labor to cleanse themselves from gross sins that they shall be disgraced by, that every body takes notice of to their dishonor; but there is some one special bottom sin it may be that

that they think they could not part withal; now one that hath this Hope that sees one sin more than another suitable to Nature, he doth lay the chief strength that he hath against that sin, against this darling sin, knowing that if he can but purge out that, the other noisome humors will follow upon that; as there may be some ill humor in the body, if that may be but purged out, other humors that are attendant upon that, they will be soon purged out; but many that go to work like unskilful Physicians, they go to purge out the humor that is the effect of the disease, but they purge not out the humor that is the cause of the disease: So unskilful Christians, they look at humors, at sins that are the effect of such a corruption, but they never look at the sin that is the cause of that corruption.

Seventhly, In the next place, Such a one doth purifie himself, not only by doing thus, but he must be sure if he do it in a Christian way that there must be this added, or else all these will be but Legal, except he doth together with these, endeavor to *attune his soul upon the Blood of Jesus Christ, and look upon the application of the Blood of Jesus Christ to his soul, at that which doth put an efficacy and life to all the other.*

You will say, *Can a man apply the blood of Jesus Christ to his soul before he hath purified himself?* he must first purifie himself, and then apply it.

Not so: A man may lawfully, without any presumption, apply the blood of Jesus Christ to his soul though he be never so vile, if he doth apply it to that end, as well to take away the filth of sin, as the guilt of sin, if thou canst but apply it so; and this a true Christian doth, not only because the blood of Christ wil make peace between God and him, and that the blood of Christ hath in it a vertue to cleanse from sin, but likewise because it is the blood of Christ that gives an efficacy to all other means, and all other Ordinances, and so he goes about to purifie himself. What's the reason that many of you that have

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sought to cleanse your selves, have been troubled for your sins: you have been upon your sick beds, and there you have cryed out bitterly for your sins; and there you have resolved against them, and you have spoken from your hearts then, yet nothing hath come upon it; but you rest in your own endeavors, and look not up on the blood of Christ as that which must give efficacy to all your endeavors and resolutions; you must do that: He that hath this Hope doth purifie himself.

Eightly, The next is this: That in all this, such a soul is restless till something be done; and he will never be at quiet till something be done, he hath made use of these means, Well, I have done this a long time saith one, and I find nothing come of it, but he will never listen to such a temptation, but goes on continually working, and resolves he will not neglect any thing. Oh but it may be I shall carry the corruption to my grave, the striving of my heart against it to my grave: that's the resolution of a gracious heart, though the body is weary and the flesh, yet it goes on pursuing this enemy of it, and nothing can give rest to it; it's not what I have in the world, and what comforts I have in my family; nothing can give rest to the heart, but the cleansing it from sin. I have been abroad in company, and defiled my self by such a sin, and made my self the more unfit for communion with God, and therefore nothing that I have can content my soul till I have gotten my soul in some measure cleansed: Now when the ground of your ease and quiet is from your purifying, that's ease and quiet indeed.

Ninthly and lastly, In all this contention of the heart about sin, it doth get something: You will say, I have labored and gotten nothing; do not wrong the Grace of God, let these things be done, and certainly the soul will get way against sin; it may be not just in that particular, but in something or other, either one grace or other active and stirring: A Physitian may cleanse the body of a great many filthy humors, and yet the Patient not feel it presently,

sently, but he may feel his body in a worse condition than he was before he was meddled withal; he comes to the Physician, and saith, Oh Sir, that which you gave me hath done me more hurt than good: Why? how did it work, saith he? It wrought thus and thus: Oh do not trouble your self, for do you think that I canger away all these ill humors at once? before, all the ill humors lay still, and so it did not pain you, and was more dangerous then; but now some comes to be taken away, and all the other is stirred, and so that's the reason that you find your selves worse than you were before: So it is with the soul that is thus seeking to purifie its self, Perhaps while it is laboring, such a one saith I never found my self worse in all my life, never more wandering, more deadness, more corruptions stirring; the truth is, this is but the stirrings of the humor, and there is a great deal of Hope that there is something purged away, for so the text saith, he that hath this Hope, doth not desire only to purifie himself, and wish, and pray that he might purifie himself, but he doth purifie himself; there is an actual purifying, for certainly God will not be wanting to a heart that goes upon this work in this way: And thus you have had the working of the heart in purifying of its self.

But yet the chief thing is behind, That he doth it by this Hope of his; whereas others, the main thing that hardens them in their sin, it is their Hopes, they hope that they shall be saved when they die, and that God loves them, and therefore they are secure in their evil and sinful way: the Hopes of the wicked is the very thing that doth make them more secure in their evil waies, and the Hopes of Gods mercies that the Saints have, that's the thing whereby they come to purge out corruption; yea, to purifie themselves as Jesus Christ is pure.

CHAP. XV.

The Hope of the Saints makes them purifie themselves. First, Because the Hope of the Saints is of such high, great, wonderful, glorious things: Their Hopes, 1 Are great, and therefore doth elevate their hearts: 2 Their Hopes being great and high makes them jealous of any thing may contradict their Hopes: 3 The greatness of their Hopes, fills their hearts with comfort, and therefore purifies: 4 The greatness of their Hope purges their hearts because it inflames their spirits with Love to God.

THat which remains, is, *That this Hope of his doth make him purifie himself.* That which I intend now, is to open how this Hope doth cause him to purifie himself, together with the Application of it. [*He that hath this Hope purifies himself.*]

The Hopes of the Saints are the things that makes them to purifie themselves.

There is a great many reasons why those that are the people of God should endeavor to purge out all sin out of their hearts, and not to live in any known sin, but make it their work to let themselves against every sinful way. But the thing that I am now to shew, is, *How the Hopes that they have of seeing the face of God, and enjoying so much mercy from God another day, is that which doth cleanse their hearts: we have divers Scriptures for this end, to shew that this is that which cleanses the hearts of the Saints; in Psal. 37. 3. the Scripture*

joyns these two together, as having a special relation one unto another, *Trust in the Lord, and do good*; doing good is the fruit of trusting or hoping in the Lord, for Hope is the daughter of Faith; and in *Psal. 78. 7. That they might set their Hope in God, and not forget the Works of God, but keep his Commandements*: That they might set their Hope in God: what follows that? and not forget his Works, but keep his Commandements: That soul that sets his Hope in God, will not forget his Works, but endeavor to keep his Commandements: so in *1 Pet. 3. 13.* there likewise ye have these two together, *Blessed be ye the Lord in your hearts, and be ready to give an account to every man that asketh you a reason of the Hope that is in you, with meekness and fear, having a good conscience*: Those that are able to give a reason of the Hope that is in them, they are such as have a good conscience; a good conscience and a grounded Hope is alwaies joyned together. That man or woman that hath not a good conscience, is not able to give a reason of the Hope that is in them; you say, you hope that God will have mercy upon you, and all will be well at last; but can you give a reason of your Hope? Certainly upon that all depends, for if your Hopes should fail, you are lost for ever; Are you able to give a reason of it? will you lay the weight of your eternal Estate upon that which you are not able to give a good reason of? Every man and woman when they think of the Hope of Gods Mercies, should say, what reason am I able to give of it? Certainly your Hopes must be examined one day before the Lord and his blessed Angels and Saints, they must be examined, and therefore it is good for you now to think what reason you are able to give of it; if there be not a good conscience, there can be no reason given of it: We might name many reasons this way, how these two are joyned together, Hope and Goodness; but that the main work to shew you what there is in this hope that works the heart unto Holiness, and that causes the heart

to purge us self even as Christ is pure.
 The first is this, *He that hath this Hope purges himself as Christ is pure.*

First, because it is so great a Hope, as it is whereforever it is truly, it is a Hope of such great and high things, the wonderful and glorious things that are the Objects of this Hope cannot but purge the heart from the filth of sin. Oh the difference that there is in the state of the soul before this Hope came into it, and when this Hope is in it, before I was a vile wretched worm, one that was a child of wrath, and under the curse of the Law, one liable to all the fruits of Gods eternal wrath, to be a cast-away for ever for ought I knew, and the Lord now hath given me Hopes that I shall see his face with joy, that all my sins are pardoned, that my soul is accepted, that I am one that belongs to his eternal election, one that he hath separated for good; I hope I am one that shall have the fruit of all the purchase of the blood of Jesus Christ, that I shall live for ever with God to enjoy communion with him, that I shall be with Christ in his Kingdom to all Eternity, and have a crown of glory incorruptible, that I shall joyne with Saints and Angels to be eternally blessing and praising God in the highest Heavens, I have hopes of such things as these are: Certainly the greatness of the Hopes of the Saints, hath a great deal of efficacy in it for the purging of the heart, and that upon these grounds, because the Hopes are Hopes of such great things. Only one Scripture that the greatness of the Hopes of the Saints is that which causes them to purge themselves from the filth of sin: the text is in Tit. 2. 11, 12, 13. *For the Grace of God that bringeth Salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed Hope, and the glorious appearing of the great God, and our Savior Jesus Christ. The Grace of God hath appeared: What doth it teach us?*

To deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; not to reserve our godliness for the world to come: And what's the ground of this? Looking for that blessed Hope, and the glorious appearing of the great God, and our Savior Jesus Christ.

There are these three or four Particulars in this, that the greatness of the Hopes of the Saints is that which causes them to purifie themselves.

As first, The Hopes of the Saints being so great, such things, as indeed were they not revealed in the Word were blasphemy to hope for, that ever such a creature should come to enjoy so much as this Hope doth raise up the heart to expect from God.

Now it doth first elevate the heart, because the things are so high that the soul hopes for; the heart of a man or woman before God puts in these Hopes, lies grovelling upon the ground, and even the curse of the Serpent is upon such a one, upon his belly he goes, and dust he eats, he knows no other things than these that are in the world, and therefore his heart closes with them; but these Hopes they elevate and raise up the heart on high, because the things are high; as men that are busied about high things, you know they scorn the baseness that there is in others; men that are busied about high State Affairs in the Nation, they scorn the sordidness that there is in other men whose business is altogether about low and mean things. Commonly mens spirits are according to the Objects that they are busied about, as those kind of people that have not other Objects to be busied about but scraping of dust-heaps, and raking of channels, they have low spirits; but men that are bred in other things, as in the knowledge of the Heavens, or State Affairs, they have spirits elevated accordingly: Now the Hopes of the Saints being such great and glorious things, do elevate the spirits of the children of God, and makes them scorn baseness; sin, it is baseness, and of all things in the world
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their hearts must be above sin, that is the greatest baseness in the world; that which carnal hearts account their chiefest good; the Saints scorn that which is below them, and under them; there is in the hearts of the Saints, a holy kind of elevation of Spirit that God loves; that is, that they should think themselves too good for those base, low, and sordid things, that the men of the world take delight in: Surely a man would think it a very sad thing to have his child love to be among Swine in the Hogs-stie, and be flapping with them in the Swill-tub; a man that is of any worth would account it a great affliction to have his child of such a low spirit, but he would have him of a higher Nature, and to scorn that: So the Hopes of the Saints puts an ingenious spirit into that which is suitable to the things that he hopes for. I remember I have read in *Ambrose*, he reports of one *Theodora* (a godly and gracious Virgin Maid) that she being put upon to sacrifice to the Idol gods, refused it, and the Judges to invent some kind of torment to force her to do it, they could think of nothing that would more provoke her than this, To condemn her to the Stews, that she should go and live in the Stews, that she should go and live in the Stews, and so have her Body abused there; that was the Judgment that they would condemn her to, for that they thought would prevail with her above any thing; and when she was to go thither, and some others likewise with her, they made a great fire, and put it to their choice, either to be cast into this fire, or to go to the Stews; and when they saw it, they freely leapt themselves into the fire, rather than to go into that place of uncleanness: Thus you see what spirits the people of God have, how much above they are, that which the world accounts happiness: many filthy, unclean, wretched hearts, will venture the loss of God and all for to satisfy the flesh in uncleanness, and think it the greatest joy and contentment that they can have to

satisfy

facise the flesh in filthines and uncleannes, if they might have liberty : but now we see the spirits of these, that they account that the greatest misery, for their hearts were elevated above such base things. And that is the first thing, The greatness of the Hopes of the Saints doth elevate and raise them higher above the baseness of sin.

Secondly, The Hopes of the Saints, because they are such great things that they hope for, therefore it must needs be that they must be jealous and fearful of every thing that any way may contradict their Hopes, because their Hopes are Hopes of such high and great things as they are indeed ; the Hopes of carnal hearts are low and mean things, and therefore they are not so fearful and jealous of that which may hinder them, because they do not see the reality of such blessed and glorious things, as the Saints do that they Hope for : but now when it is hoping for a Kingdom, Glory, Immortality, Eternal Communion with Father, Son, and Holy Spirit in the highest Heavens, certainly any thing in the world that may be a crossing to this Hope, the hearts of the Saints must needs rise against : Now sin in its own Nature is such as would deprive the Saints of the enjoyment of these Hopes ; now however, through the strength of the Covenant of Grace, God carries them on, that they shall not utterly be deprived, but yet they see that sin of its own nature would undo them.

Thirdly, The greatness of their Hopes doth fill their hearts with so much comfort, and so much satisfaction, their souls are so satisfied with the good that they hope for, that they account they have enough, so that they need not shackle out to any other thing for comfort and contentment, because they have enough in their own hearts ; their Hopes doth fill their souls with joy unspeakable and glorious. What's the reason why carnal hearts that seek up and down for comfort in this lust and the other lust ? Because they have not enough in God :

God: But now the Saints they have the Spring of consolation within, through these Hopes, these Hopes do fill them with so much comfort, that the temptation that would draw them to sin, hath no power to prevail against them; for where lies the power of a temptation to sin but in this, It doth proffer some contentment that the heart had not before; and therefore people that are discontented are objects of temptation, and you do not know how liable you make your selves to temptations, when you are discontented and want comfort within; the Devil when he sees such an one, saith, here's an Object fit for me, he wants comfort, now I will go and present some comfort to him, for he is vexed and troubled, and I may draw him to such and such an evil way; there's no people in more danger of temptations than melancholly and discontented persons, for the strength of a temptation lies in the proffering some contentment that I want; now if the heart be filled with comfort, and Spiritual and Heavenly things, that I find my self fully satisfied and quieted, that I can say, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with me*, for whatsoever I want in the Creature I have the light of the face of God, and I know I have enough laid up in God, and Christ, and in Heaven, and the Covenant, and the Promises: now the Devil sees that there's little Hope of prevailing with such a soul to draw it to sin; what shall I offer contentment to them, their hearts are satisfied with better contentments than I can offer to them; but here's the ground why a temptation prevails, because the Devil thinks that he hath better comforts and contentments than you have in your own hearts; but the Devil, and World, and Flesh (put them all together) cannot offer better and sweeter comforts than this Hope in the hearts of the Saints doth fill them withal; and hence it is that the greatness of the Hopes of the Saints help to purge and to keep the heart from sin, because they do fill the heart with so much joy and

and comfort. If a man should have his belly fill'd with sweet Wines, if you should come now to offer him a little dead (mal beer, do you think you could prevail with him to drink it? The Saints have the rich Wine of Heavenly consolation, and they do fill themselves through the Hopes that they have in those great things of the Gospel; they do fill their hearts with the rich Wine of the consolation of the Spirit of God, and that which the Devil, or World, or Flesh offer, it's but a little sapless stuff, dead Beer, after they are so filled with other comforts.

In the last place, The greatness of the Hopes of the Saints doth purge their hearts, because it doth inflame their spirits with love to God; Oh that ever God should look upon such a worm, a vile wreath in my self, a child of wrath, and an heir of Hell, that might have been fuel for the anger of the infinite God to have burnt upon to all eternity, that God should raile up my condition to as he hath done, and given me Hope, and not vain Hopes but grounded Hopes of enjoyment of such glorious and blessed things; Oh what shall I render to the Lord, the love of Christ must needs constrain such a heart: Now when a temptation to sin comes, what saith the heart, shall I do such a thing, and sin against such a God, that hath raised me from the gulf of despair, and given me the Hope of that glorious Kingdom, that he hath provided for his Saints, and shall I sin against this God, Oh these Hopes do inflame the heart whatever they are, with love unto God, and there is nothing can purifie the heart from sin more than the Love of God; the love of God in Jesus Christ is a mighty purging thing; as fire we know purges and cleanses, so the Love of God is hot in the heart, it is as a fire in the very bones, Oh it purifies the heart from the dross that before was in it, the Love of God being shed abroad in the soul, there's nothing in the World cleanses so as that doth. And that's the first ground of the purifying of the heart by these Hopes, be-
cause

cause they are so great Hopes, and therefore he that hath this Hope purifies himself.



CHAP. XVI.

The Second Ground why the Saints Hopes makes them purifie themselves: Because their Hopes (usually) cost them very dear.

THe Second ground is this, He that hath this Hope purifies himself, because his Hopes cost him dear; the Hopes of the Saints, they do cost them very dear usually, and therefore they are loth to lose them, they are careful to maintain them, knowing how dear they cost them; though I do not say, but sometimes God doth even sanctifie from the womb, and so by degrees raiseth the heart to hope, but even these find it cost them dear to maintain their Hopes, ordinarily it cost them dear to get them, and to maintain them; it costs them a great deal of humiliation before, it costs them many prayers, many tears; much pains taking, much searching the Word, and the Covenant of Grace, and after a long time it is that their hearts are somewhat raised with Hope: those that for the most part have these Hopes can remember in what a sad condition they were in before they had them, when their hearts were even despairing, and what a great deal of labor, and pains, and cost that they were at, before they came to have their hearts raised with these Hopes: now when they have gotten them with much difficulty and pains, they think, shall I lose them for nothing? Any of you that are of the poorer sort, that get your dayly bread in the sweat of

your brows, if you have labored and toyled a long time, and it may be have gotten ten or twenty shillings together in laying by now a groat, and then sixpence, perhaps you have scraped a little money together; how careful are such in preserving that little? they will not lose what they have gotten with a great deal of pain and labor for a trifle: Now the Saints, they get what they have with labor and cost, and hence it is that they are so careful to preserve it; and therefore because they see that the filth and defilement of sin would hinder their Hopes, and take away the comfort of that, therefore they let themselves so much against their sin; whereas the Hopes of the greatest part of the world are things that lightly come, and lightly go, they cost them nothing: I appeal to you, what do your Hopes cost you? what pains did you take before you attained to these Hopes? for this is certain, all men and women in the World are the children of wrath by Nature, therefore the Hopes that are Hopes of a right stamp, usually cost you dear; but you that neither know what they cost you, nor how they are to be maintained; no marvel therefore though you can lose the comforts of your Hopes, and though they purge not your hearts, though your Hopes may stand with the way of sin and wickedness; because your Hopes are so light things, you easily get them, and so you can easily part with them; you can commit sin, and still you hope the Lord will be merciful unto you, and sin again, and hope again; your Hopes come light, and go light away: But the Saints they get their Hopes by prayer and watchfulness, care, and examination of their hearts, and the Word, and if at any time they fall into sin, they lose the comfort, and the sence of their Hope, and then they are faine to leek again, as if they were new to begin; and when was there euer any that had true Grace that have fallen as I have done? and so they are many times in their own apprehension forced to begin all afresh: now when they see what their sins puts them to, and how it

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doth eclipse or obscure their Hopes, and cost them so dear, this is it that makes them take heed what they do. In *Ezra*, 9. we read of that holy man, making this Argument in the 8. verse, *And now for a little space Grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes and give us a little reviving in our bondage: Should we again break thy Commandements? For so he speaks upon the strength of what he said in verse 8. As if Ezra should have said, Oh Lord, we were in great bondage, and it was a mighty work of thine ever to deliver us so far as we are delivered, and to give us a nail in thy holy place, and a little reviving in our bondage; and Lord, shall we again forsake thee, and break thy Commandements? here's an ingenious kind of arguing: Just so is the arguing of a gracious heart about his Hope, Oh Lord God, I that was in bondage, and had the Spirit of bondage upon me, and saw my self as a bondslave to sin, and to the Devil, and now Lord hast thou by thine Almighty power, and by thine infinite Grace and mercy given me a little Hope that thou dost intend good unto me in Jesus Christ, and will save this soul of mine, and bring me to Heaven and eternal life, and should I again forsake thee, and break thy Commandements? should I again return to those former sins I lived in that cost me so dear, that made such a breach between the infinite God and my soul when the Lord hath been pleased to deliver me, and give me such Hope: was there not a time that I would have given ten thousand worlds if I had had them for the raising of my heart from the gulf of despair that I saw my self sinking into? and hath the Lord been pleased to give unto me a little reviving, and shall I again break the Commandements? Oh here's a strong Argument that an ingenious, gracious heart makes use of, from the Hope that God doth give unto him, the little reviving that God gives unto him, because the Lord hath given it with much difficulty,*

I Hope of Hope

ficuly, it was a wonderful work of God ever to raise him to this Hope that he is raised too, and indeed one that hath this Hope doth admire at Gods infinite mercy that he hath been pleased to make such an alteration in his condition; Oh that such a one as I was can be able to look upon the face of the infinite and just God with Hope, and to smile upon Death, the King of Terrors, and to expect the great day of Judgment with Hope, Oh he doth admire at Gods Grace in it, and therefore he is loth to lose the comfort of it; and hence it is he comes to purge himself, he hath from hence a strong Argument against every kind of sin whatsoever: and that's the second thing whereby a gracious heart purifies himself from sin, upon the Hope that he hath.



CHAP. XVII.

The Third Ground why the Saints Hope makes them purifie themselves: Because their Hope is a Scripture Hope.

THE Third thing is this, The Hopes of one that is godly doth purge from sin, because it is a Scripture Hope: the Saints when they Hope in God; they do not hope in a confused way, they build not their Hopes upon the Sand; but they look into the Word of God, and they build their Hopes upon the Scripture; hence then it must needs follow, that therefore their Hopes must be according to the tenure of the Scripture, and if they be so, they must needs be purging Hopes. That they build their Hopes upon the Scripture, is evident in *Psal. 119. 47. Let thy mercy come also unto me O Lord, even thy Salvati-*

Salvation according to the Word. It's a very notable Scripture if you observe it; as if *David* should say, Oh Lord, for my part I never expect Mercy nor Salvation, but according to thy Word, I never look for it upon any other terms, but meerly according to thy Word, let me have thy mercy, and thy Salvation according to thy Promise, and no otherwise; if so be that thy Word will not give it me, if I have it not upon the terms of thy Word, Lord, I am content to be without it: I put this to every one of you, and desire you that you would make use of this in your own consciences; see whether you have *David's* spirit or no, Lord, I hear out of thy Word such and such things upon such and such terms, thou hast promised mercy to people that are thus and thus, and Lord God, I am content to venture my soul upon that, never to look upon thy face with any expectation of mercy but so as the Word shall bear me out in it, and if thy Word shall not encourage me, let me not have it: In the 81. verse of this Psalm, *My soul fainteth for thy Salvation, but I hope in thy Word:* Still it is the Word that is the ground of the Hopes of the Saints; and in *Rom. 15.* that known place, which you have for this, in the 4. verse, *Whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have Hope;* so that the Hopes of the Saints are Scripture Hopes; now upon that it must needs be that they are purging Hopes, because that the Scripture doth hold forth no ground of Hope but upon such terms of purging and purifying them. Therefore in *Isa. 1. 16.* where the ground for the Hopes of mercy is held forth, *Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek Judgment, relieve the oppressed, judge the fatherless, plead for the widow, Come now and let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:*

wool: Observe, God will not so much as partly the case with any sinner for the doing away of their sins till they come to a resolution to wash them and make them clean, and put away the evil of their doings, and cease to do evil, Come now and let us reason together saith God, there's no thought that you should have any hope of any mercy from me till you find your selves willing to put away the evil of your doings from before mine eyes.

Certainly though we cannot say that before the soul clothes with Gods mercy in Christ, there is an actual sanctification, yet thus we may say, that before the soul hath any comfort to ground upon, hath any grounded Hope that ever God should put away his sins, there must be washing, there must be making clean, and putting away the evil of their doings, and ceasing to do evil, and learning to do well; this is the Scripture way of raising of the Hope of the Saints: If we would reason the case with God, we must come with such resolutions; and indeed when the soul doth first beleieve, it comes as well to Christ for washing away of the evil of sin, as for washing away of the guilt of sin, if it be Scripture Hope, it must needs be a purging Hope; and upon this ground those that have this Hope do purge themselves, because grounding their Hopes upon the Scriptures they find that the tenure of the Scripture runs so, that they that will have the blessing of the Covenant of Grace must be sanctified: So in *Jer. 31. 33.* how doth the tenure of the Covenant of Grace run there? *This shall be the Covenant that I will make with the House of Israel after those daies (saith the Lord) I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people:* Have you Hope that God will be your God? the terms upon which this goes, and the tenure of this Covenant is this, That God will write his Law in their inward parts: what's that? that is, he will give you a gracious frame of spirit, that there shall be an inward sympathy between your hearts, and whatsoever is written in.

in the Law of God, there shall be a disposition in your hearts suitable to what is written in Gods Law; whensoever God doth enter into Covenant with your souls he doth thus; if your Hopes be according to what is written in the Scripture they must needs be cleansing and purifying; the truth is, the Scriptures doth dash the Hopes of the wicked and ungodly: As let them but read such Scriptures as these, as in *Rom. 1. 18. For the wrath of God is revealed from Heaven against all ungodliness*: what say you to this Scripture? will your Hopes stand with this Scripture? and in *1 Cor. 6. 9. there you have reckoned up a great many several sorts of sinners, and none of all these shall enter into the Kingdom of Heaven*: and *Rom. 8. 13. For if ye live after the flesh, you shall die*; he that seeks to satisfie the flesh, and the lusts of the flesh shall die, shall perish: will your Hopes stand with this Scripture yea or no? And so in *Heb. 12. 14. Follow Peace with all men, and Holiness, without which none shall see the Lord*: Can your Hopes stand with that Scripture? It's certain the Hopes of the Saints may stand with every Scripture, with every verse in all the Book of God. You will say, some Scriptures speak terribly to me, but others speaks comfortably; but if thy Hopes be right, they may stand with every line and word; there's nothing in all the Book of God that is against thy Hopes; and this again is a certain Truth, *That if it shall prove at the day of Judgment, there be but one verse in all the Book of God against thy Hopes, thou art undone for ever*; do but consider of this thing and lay it up, If when thy Hopes of Eternal Life comes to be examined at the great Day, there be found but one verse in all the Book of God that is against thy Hopes, thou art a lost and undone man or woman for ever; whatever conceits thou had'st before that all might be well with thee, whatsoever other people did think of thee, yet one Scripture at the great day will cast thee for ever: Now thy Hopes must be Scripture Hopes, and must be according

Of hope of glory

according to the tenure and way of the Scripture, and therefore purging Hopes.



CHAP. XVIII.

Fourthly, The Hope of the Saints must needs be a purifying Hope, Because it's a lively Hope.

Fifthly, The Hope of the Saints must be purifying because they are pitcht upon God and Jesus Christ.

Fourthly, The Hopes of the Saints must needs be purging, because they are lively Hopes: that known place that we made use of divers times, in 1 Pet. 1. 3. *We are begotten to a lively Hope; it is alwaies living, and therefore working, and how doth the liveness of the Hopes of the Saints appear but by working out corruptions? as the living Fountain, how doth it appear to be living but by continual working? in the high way as you come along, there the water lies together with the dirt; but if there were a spring that had so much dirt in it, if you stay but an hour, you shall have it run as cleer as it was before: Nothing doth more lively exprets the difference between the sins of the Saints, and the sins of wicked men, as dirt in water in the high way, and dirt cast into a living spring: So the Hopes of the Saints are lively, and not only living, but lively; a man may be a living man, but yet not lively; but now the Hopes of the Saints, they are both living Hopes, and lively Hopes; living Hopes, they are part of the new Nature, of the Spirit of Life that God doth put into the soul, that is in Scripture call'd the Life of God, and therefore very active and stirring, and so they are not only part of that life, but lively Hopes that have continual matter for to quicken and feed them, and it's the care of the Saints to be feeding their*

their **Hopes**, and to keep them in a lively plight, because the very joy of their lives depends upon their **Hopes**: Continual action and stirring keeps from corruption; the **Hopes** of the **Saints** are lively, but the **Hopes** of the wicked are dead, dull kind of **Hopes**, and therefore may stand with their corruptions.

In the fifth place, The **Hopes** of the **Saints** must be purifying **Hopes** because they are pitcht upon God, and upon **Jesus Christ**: I might give you many Scriptures for that, upon their pitching upon God, that former 78. *Psalm*, 7, and 8. verses, and in 1 *Pet.* 1. 21, 22. I shall not need to name the words, but their **Hopes** are pitch'd upon God; and in 1 *Tim.* 1. beginning, *Christ our Hope*; pitcht upon **Jesus Christ**; observe, how these must needs purifie; those **Hopes** that are pitch't upon God whereby the soul converles much with God and **Jesus Christ**, they must needs purifie. The more any heart acts upon God, and upon **Christ**, and converses with them, they must needs have their hearts very pure; you complain of your corruptions, and a great deal of filthines abides stil in you; would you know the way to purge your hearts? Oh let your spirits be much exercised with God, and with **Jesus Christ**: When a gracious heart hath been between God and it in meditation in any holy duty, and hath found the ability to raise the heart to have any communion with God and **Jesus Christ**, Oh it can come from those duties with mighty strong resolutions against sin, and can come wonderfully elensed from the drosslines of their spirits that they had before they did so converse with God and **Christ**. As *Moses* when he was in the Mountain and conversed with God, he came down with his face shining, why? because he had been conversing much with God: So those that converse much with God they have shining hearts, and shining conversations: The reason of the dulnets and drossines of your hearts and conversations, it is, becaute you converse much with the world; but conversing with God

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and with Christ the holy one of God, it will cleanse and purifie your hearts. In *Job*, 11. 14, and 15. verses, *If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy Tabernacles, for then shalt thou lift up thy face without spot: Thou canst not lift up thy face without spot, and fear and trembling, except iniquity being in thine hand thou put it away far from thee; that man that would with a free heart converse with God, which would lift up his face to God with joy, and would have a steadfast heart without fear, that man if he hath iniquity in his hand he must put it away, and let not wickedness dwell in his Tabernacle, it cannot stand together; if there be any wickedness in thy house, in thy Tabernacle; if thou wilt not lose thy freedom in thy converse with God, put it away, for certainly it cannot stand both together.* Now the Hopes of the Saints doth purge out wickedness, because by their Hopes they converse so much with God and Christ, and are acting so much upon them: Hence it is that they do purge and cleanse their hearts.

Further, The Hopes of the Saints they are Hopes in the Holy Ghost; as in *Romans*, 15. 13, 14. *By the power of the Holy Ghost.*

Again, You heard before, they were grounded upon Faith, and Faith purifies the heart; Hope is the daughter of Faith, and therefore hath the efficacy of Faith in it, those things were before, but these things shew where the influence of this purifying quality of Hope is, because it is wrought by the power of the Holy Ghost, and hath the ground of it by Faith: I shall give you but only these two Arguments more, and then come to the Application.



CHAP. XIX.

Two more Grounds why the Saints Hope makes them purifie themselves. First, Because the things hoped for, are such pure and holy things. Lastly, Because the purging of the heart is but a preparation for the enjoyment of all the Good a gracious heart hopes for.

First, If we consider what are the holy things that the soule doth hope for, that is, the Objects of Hope, as before the greatnes of the things, so the things themselves true saving Hope pitches upon, they are things so holy and pure, that it cannot be but that the Hopes of such things must needs purifie the heart as thus; I need go no further than the very verse before the Text, *Now we are the Sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him, for we shall see him as he is: And every man that hath this Hope in him, purifies himself, even as he is pure: He that hath this Hope, What Hope?* that is, The Hope that when Jesus Christ shall appear, we shall be like Christ, and shall see him as he is; Oh one day I shall be like to Jesus Christ; the great thing that I Hope for, it is not so much that I shall for ever be freed from Hell, and the unspeakable torments of the damned; but this I hope, that though I have a wretched heart of mine own, yet I hope one day I shall be made even like to Jesus Christ himself, and I shall see Jesus Christ as he is in all his Holiness, and all his Glory, I hope for this. Certainly if these be the things that I

hope for, then it must needs be futable to this that I must labor to be as like Christ as I can; if so be that people did but understand what they mean when they say they hope to go to Heaven, it could not but cause them to purge themselves from sin and wickedness; thou hopest to go to Heaven, what dost thou hope for in Heaven? truly that we cannot tell, but we shall be happy and glorious; but what is it? If God hath acquainted thy soul with true Hope, this is thy happiness, That thou shalt be for ever in Heaven with Jesus Christ, and be like him, and thou shalt see him in his holiness and glory, that thou hopest for; that is the happiness of Heaven that thou rejoycest in every time thou thinkest of: Certainly, if thou canst rejoyce in this Hope, then the soul should labor to be as like Christ as it can be: that which I account should be the glory of Heaven to my soul, certainly if thy heart be in Heaven, thou wouldest be glad to have as much of Heaven here on Earth as thou canst for the present.

The last thing is this, Surely he that hath this Hope must needs purge himself, because the purging of the soul is but a preparation for the enjoyment of all the good a gracious heart hopes for: now if it hopes for it, it must needs follow that it will labor to prepare for that it hopes for: as thus, Suppose there hath been a treaty of a Match between two, if it be quite off, and there be little hopes that it will go on, they never trouble themselves about preparation for it; but when there is a treaty of a Match, and it begins to go on hopefully, and they have ground fully to persuade themselves that it will proceed, and they expect the very day when the Solemnize shall be, now they begin to think of preparation, of their cloathes, and of their friends, and where they should keep their Marriage Feast; then they begin to prepare when once they make account that the thing will go on, and that the day is appointed: Thus is the difference between those that are Carnal and Spiritual; you that are carnal,

carnal, perhaps you hear of Christ, and of a match between the soul and Christ in the general; but the holy Spirit comes, and not only reveals such a thing in general, but comes and perswades the soul, though very poor and wretched in its self, yet perswades this soul, well, God the Father intends his son to be a Match for you, and the thing it is determined in Heaven, that thou art the soul that shalt enjoy Jesus Christ for thy husband to all Eternity, and the glory of Jesus Christ shall be upon thee, and the time is appointed when Jesus Christ shall come with all his glory for the full Solemnity of this Match, and to take thy soul and body to himself to live for evermore with him in those mansions he is gone to prepare: now when the soul comes first to beleave this, and beleaving this, then comes to have Hope raised, and hopes for that day coming, the soul thinks, what must I do to prepare my self then for this Bridegroom? how shall I fit my self for this day of the coming of Jesus Christ? It is indeed as excellent a sign of true Grace as any one I know, when the heart is taken off from other things, and now hath such a cleer manifestation of Christ, and such Faith and Hope in Christ, and of the part that it shall have in Christ, and communion with him: the great care and work of such a soul in the whol course of its Life here, is nothing else but to prepare it self for the meeting of this Bridegroom, to meet with Jesus Christ, and so to meet with him as to enjoy everlasting communion with him, whereas before my thoughts and care was about this and the other thing in the world, to make provision for my self though I may follow my calling in an orderly way as before I came to Christ, yet the strength of my soul is upon this great work, to prepare my soul to meet with Jesus Christ when he comes, that I may be preiented blameless before him at his coming, whensoever it shall be, I have Hopes of this glorious Match; the great day of Judgment that shall be the day of horror and vexation of ungodly and wicked men, shall be the day of the glorious Match of my soul to Christ,

Christ, and therefore what is the course of my life, and the care of my heart, but to prepare my soul for this time? other men and women may be busied about this matter, and the other business, but the work that I have to do is to prepare my soul for the coming of Jesus Christ that I do expect to behold, and be made like unto him; now can this stand with the living in any way of known sin? it's impossible but where there are such things as these are, such a soul must purifie himself as he is pure.



CHAP. XX.

APPLICATION.

Use 1. Of Reproof of those Hopes that are so far from purging sin, that they are great nourishers of sin. Use 2. To get the hearts of the most vile sinner to hope in Gods mercy. Use 3. To help the Saints against that great Temptation, That they have much sin in them. Use 4. It cuts the sinews of all false Hope. The Hope of most people, It's
1 A meer contradiction: 2 It's contrary to Gods Plot in Election, and in Redemption.

Application.

Hence in the first place: Certainly then, those Hopes are to be reprov'd that are so far from purging from sin that they are the great nourishers of sin; they are abominable Hopes, they are therefore wicked because they have so much Hopes; if they did not believe that God were so merciful as he is, they would be
more

more careful of their lives than they are : Now this is a desperate kind of beleev'g, for men to be the more wicked because they beleve God is the more merciful, and yet I dare appeal to most people, if you did think that God were not so merciful as he is, if you did beleve that God were more severe than indeed you do beleve, would not you be more careful of your waies ? we see it by experience that at such times when men have least Hopes, that is, upon the sick bed, and death bed, and that the very Ice is cracking, and they are ready to be swallowed up of the gulf of eternal misery as they think, Oh then they would be godly, and be purging themselves, but when they have health and peace, and have some Hopes, now they are ungodly, so that the best condition that many people are in, is when they are most in despair, when they are ready to die, when their Hopes are most shak'd, then are they in the best tune : Oh but it's otherwise with the Saints ; when their Hopes are most raised, then are their hearts most sanctified, and that's an excellent sign, it's as good a sign of Grace as any. If thou canst say thus, Blessed be God, when my Hopes are most raised, then is my heart most sanctified ; the Scripture doth speak abundance of peace and comfort to such a soul.

U S E, II.

The Second Use is this, If such Hopes do purifie, hence we have warrant for to labor to get the hearts of the most vile sinners in the world to beleve, and so to get hope of Gods Mercy ; we have warrant to open the Treasures of Grace to the vilest sinners in the world, and to labor to draw their hearts at the very first unto Jesus Christ, and to these Hopes, because that the very Hopes will purge as much as any thing ; we can never use any means to purge their hearts so much as by shewing them the Grace of God that they may Hope in. But you will say, that hope cannot stand with living in sin & corruption.

No,

Use of Hope

No, but the way to get the soul from sin and corruption, it is the manifestation of the Object of this glorious Hope of the Saints to the soul, the very first work that shall draw the heart to beleve and hope in Jesus Christ, will draw the heart from the love of every sin and corruption whatsoever.

USE, III.

A third Use might be to help the Saints against that great temptation and discouragement that they have because there is so much sin and corruption in their hearts, they think that therefore it is presumption for them to beleve because their corruptions are so great; this point may help against that temptation. Certainly it is not presumption for thee to beleve and Hope if it doth purge thy heart, why art thou afraid that it is presumption? Oh, because I have such a naughty and vile heart, therefore it's presumption for me to hope: but if I can say, because thou dost hope thou shalt not have so naughty a heart, certainly it's as pleasing to God that we should have a better heart by hoping, as well as have a better heart, and then hope, yea, it's more Evangelical to have a purged heart by hoping, than to hope because I have a purged heart; in the other thou goest on in a more legal way, to say, I'll first be purged, and then I'll hope, but if thou canst say, I'll first hope, and then my hope shall purge me: Oh go that way to understand Hope, and then thou wilt find as much and more comfort in that way than in the other.

USE, IV.

Again, Oh how doth it cut the sinews almost of all false Hope, for they neither are purged, neither do they hope, and so are purged, purged they are, neither before
 Hope,

Hope, nor after their Hopes; and when it is neither of both, then certainly those Hopes can never do good to the soul in the day of Jesus Christ. The Scripture compares the Hopes of the wicked to the Spiders Web, in *Job*, 8. 14. A great deal of pains you know a Spider takes in making the Web, and then comes the Beelom of the Maid, and one dash takes it all away: So there's many people spin out their Hopes, and they spin them out of themselves as the Spider doth, and not out of the Word, nor out of the bowels of Jesus Christ, but out of themselves, their good meanings, their good actions, their good serving of God, and a fine Web is made; but when the Beelom of death comes, it's all dash't. *When a wicked man dies, his Hopes perish*, Prov. 11. 7. In *Job*, 14. 19. there the Hopes of the wicked are compared to a thing that grows out of the dust; and indeed the Hopes of wicked men they grow out of the very dust, they grow not out of the Word, and the Covenant of Grace, but out of the dust, and therefore they quickly vanish and come to nothing. Those two are joyned together in *Eph.* 2. 12. *Without God, and without Hope*: Certainly abundance of people live without God in the world, and yet they will say, they have Hope; but if without God in the world, then certainly you are without Hope, without this true saving Hope: now the hopes therefore of the most people in the world, certainly they are vanishing things, and will come to nothing.

For first, They hope, but their Hope is a meer contradiction; as thus, Suppose a man should go into his ploughed field, and sow Tares in the field, well saith he, I hope I shall have as good a crop of Wheat as any man in all the Country; would not any man in the world think that man mad that should hope for Wheat when he sowed Tares? Certainly the hopes of Heaven and Eternal life in most people are as foolish and as contradictory in themselves as this kind of Hope. What dost thou sow in thy life? thou sowest nothing but wicked-

ness in the course of thy life, and yet thou hopest for Heaven, and Glory, and Immortality, and the like, when as the Scripture tells thee plainly, *As a man soweth, so shall he reap*; and there's a most wicked presumption in thy Hope, for thee to go on in hope, and on in sin, I say, there is an impious wicked presumption in thy hope, and it doth provoke God exceedingly against the soul, that he cannot but with indignation look upon such a heart as vile and wretched, and he will cast thee off (one day) with indignation. If a man should come and say, Sir, I do depend upon you for help in such a business, and I am undone if you help me not, for all my expectation is upon you; presently I direct him in a way that he shall go; now if he should go quite contrary to what I give him directions about, and yet say he hopes that I will help him, would not any man account him self mock'd in this case? Truly in this manner do wicked and ungodly men mock God to his very face. God doth protest in the most solemn manner that is possible for any to protest that such and such that do such things, they shall never inherit the Kingdom of Heaven; hope and hope as much as you will, yet in such a way if I be a God you shall perish; and yet faith one, I hope that God will not do as he saith; you dare not say so openly, but in effect you do, in your hearts you say so: this is a mocking God to his very face; but God will not be mock'd. And know, there's a great deal more evil in vain hopes than you are aware of; it doth dishonor God in his holiness; it's apparant that you do not know as yet what an infinite holy God it is that you have to deal with, God takes this extreme ill at thy hands, and looks upon this wickedness of thy heart with indignation, that thou shouldst dare to flatter thy self with such hopes, when as the Word of God in such a solemn manner doth decess against it.

This hope of thine is quite contrary to all the plot of God in his Election, in the work of Redemption; the great

great plot in his Election, what was it? He hath chosen us that we might be a *holy People unto him*: Now if thou thinkest, I hope that God intends good unto me, and yet goest on in wickedness, thou dost cross the plot of Gods Election.

And so of Redemption, he hath purchased us to himself that we might be *zealous of Good Works*, and redeemed us from the hands of our Enemies that we might serve him in holiness all the daies of our lives; it's the very compact between God the Father and God the Son, That such as are redeemed, they should be redeemed that they might be holy to God; so that thou hoping that thou art one of Gods elect ones, and art a redeemed one of God, thou dost cross the very design that God had in the work of Election, and in the Work of Redemption: the love of sin, and hopes of Gods mercy cannot stand together.



CHAP. XXI.

An Exhortation to put away sin.

Exhortation.

I Ast Use. If this be so, That thy Hopes cannot stand without purifying thy self, and the laboring for the greatest exactness; to be pure as Christ is pure, cannot stand with the walking in the way of sin, of filthiness and corruption; Oh then away with thy sin, wilt thou yet dare after the knowledge of all this, wilt thou yet dare to please thy self in any way of wickedness? Shall not thy heart from this day forwards be set against every

false way? shall it not go away with such resolutions? Well, the Lord forbid that there should be any one beloved sin that I should entertain again; for time to come it shall be the uttermost degree of strictness and holiness that I will endeavor after, even to purifie my self as Jesus Christ is pure, for I have read that there can be no Hopes of Heaven and Eternal Life without purifying my self, and endeavoring to purifie my self even as Jesus Christ is pure; I will never cry out of strictness or preciseness and Puritanism again, but I will set my self with all my power to imitate the pattern of Jesus Christ the Holy One: Will you go away with such resolutions as this? Oh blessed be God then that ever you lived to hear or read of this Point; and there's a great deal of strength in it to cause you to cast away your beloved sins with indignation, and even say, get you hence, what have I to do any more with Idols, this lust, that corruption? because otherwise they will disappoint you of all your hope of Eternal Life that you expect. If you had a dear friend that were willing to set you up in trading, and whatever you would you might come to him for; but if he should say thus to you, I require this at your hands, do not accompany with such a fellow, if you do keep company with him you shall never see my face; now would not this be an argument to perswade you to cast off the company of any one if you had a friend that might enrich you? God saith in the same manner, if you be one that hath Hope; the truth is, you have Hope in God to have all the Riches that there are in God himself that you are capable of, and God is willing to bestow them upon you, I but saith he, do not you accompany with such a one, let not your heart entertain such a wicked lust as you find so suitable to your nature, for if you do, you shall never see my face, you shall never see any good in me, nor in my Son; now will you yet venture upon any beloved sin for all this? is there so much good to be had in any corruption as to counter-

countervail the loss of your Hopes? Truly, when I meditate upon this Point, I see God, and even hear him crying to wretched and wicked sinners that live in wickedness, and wallow in their filthy lusts, God is crying to them, Oh wretched sinner, if ever thou would'st have any part in me, to have any good of all the Riches that I have in Heaven or Earth, then cast away thy beloved sin saith God. And so from this Point Christ doth as it were cry to sinners, Oh wretched sinful men and women, would you have any hope ever to enjoy any good in what I have purchased by my blood? if you would have any hope for the enjoyment of it, cast away your sins, cast away your wickedness; yea, your very souls are before you crying to you, would you have us not perish eternally? would you have us to have any hope of seeing the face of God with joy, and to have happiness when we are departed from this Body? then cast away such and such beloved corruptions, for our seeing the face of God with joy cannot stand with them. Now that soul that after all this shall yet keep any way of wickedness, any beloved sin still, how just were it with God, with Jesus Christ, with the Saints and Angels, and their own consciences to cry to have Justice proclaimed against this soul, It is infinitely righteous that this man or woman should perish eternally; one day it will be so. But when you hear that your hopes cannot stand without purging your souls, and aiming at the uttermost purity; yet if your hearts be so knit to the love of any base corruption, that you will venture all: this will be the condition of every wicked man and woman that shall go on in wicked waies after the reading of these Sermons: If thou should'st be so desperately wicked as to say, for all this I'll venture, I'll venture to see whether the hopes of good in Christ & my lusts will not stand together; Oh devilish heart! thou that darest put such a thing of such infinite consequence to the venture, if thou dost so, even the Saints and Angels, and thine own conscience shall echo forth

forth to God, ~~thou~~ art thou O God to sink such a soul
in eternal despair, because he had such a love to his lusts
as he would venture his soul for them, and therefore just it
were that he should be eternally sunk down into hideous
darkness among damned Spirits for evermore.

Now the Lord give you hearts to consider of this while
yet you are in the Land of the Living, for while we are
alive this time is the time of raising our Hopes; whato-
ever thou art now, yet while the Lord gives thee life,
there is a possibility for the raising of thy Hopes; but if
God had cut thee off in thy sin, thou hadst been lost and
undone for ever: Consider therefore what the Lord prea-
cheth to thee here, seeing that the Hopes of the Saints a-
bout the glory of Heaven is such a Hope that whosoever
hath it doth purifie himself even as Jesus Christ is pure.



F I N I S



forth

M^r Burroughs on { FAITH, And
 { ~~HOPE~~

{ Walking by FAITH.

William Portlock to John Portlock

1734

THE
ELEVENTH BOOK

OF
M^r Jeremiah Burroughes.

S A T I S F A C T O R Y

TO

Signe. n.

Thomas Greenhill,

William Bridge,

Samuel Symson,

William Adderly,

Philip Nye,

John Yates.

Suited

L O N D O N :

Printed by Peter Cole in Leaden-Hall, and are to be sold
at his Shop at the sign of the Printing-press in Corn-
hill, near the Royal Exchange. 1654.

THE
ELEVENTH BOOK

OF
M^r Jeremiah Burroughes. N^o.

THE



COLE

16

16

Printed by T. C. at the shop at the sign of the printing press in the street next the New Church. 1674.

THE
SAINTS WALK
 BY
 FAITH on EARTH:
 BY
 SIGHT in HEAVEN.

2 COR. 5. 7.

For we walk by Faith, not by Sight.

CHAP. I.

Shewing the Scope and Meaning of the Words, what is meant by Walking, what by Sight; That Christians walk not by Local Sense, nor Spiritual Sense, nor by Natural Reason, nor by Spiritual Reason only, but a Principle above all these, namely, Faith.

THE Apostle in the latter part of the former Chapter, and the beginning of this sheweth what it was that he intended, and the rest of suffering Saints through the great and manifold afflictions that they met withal in their way to Heaven, as is evident in the 17th vers. of the 6th Chap.

by that elegant Antithesis, & a double Hyperbole beyond Englishing: *For our light affliction, which is but for a moment, worketh or prepareth for us a far more exceeding and eternal weight of Glory*: and then it follows in the next verse, *While we look not at the things which are seen, but at the things which are not seen*: It was the exercising of their eye of Faith upon the things which were not seen; and what those things are that are not seen, are shadowed out in the beginning of this 5. Chapter: *We know that if our Earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens*, and this we groan for, being burdened with sin and misery: and then in the 6. verse, *We are alwaies confident, knowing that whilst we are at home in the Body, we are absent from the Lord*: We do not enjoy that of God that we do expect, but yet we are confident; for however things seem to work sadly in respect of outwards, yet still we have Confidence of the great things that are to come, *For we walk by Faith, and not by Sight*: That's the Scope.

We Walk.] That is, The constant Course of our hearts, and of our lives, is acted and guided by Faith, and not by Sight: That's the meaning of *Walking*.

Not by sight.] *Sight*, that is taken either largely for Sense, not only the sight of the Eye, but for all other Sences both internal and external, one being put for all: We do not walk by Sense, and especially by the sight of our Eyes: And this Sight or Sense hath a Twofold Consideration.

1. Either first considered as Carnal Sense, We do not walk according to what we see with our Eyes before us, we do not guide and steer our Course according to this.

2. Or Secondly, which I think the Apostle doth as truly intend as the other; we do not walk by Spiritual Sense neither; that is, in what we feel in respect of Spiritual

ritual things; no, we have a Principle to guide and act us, not only beyond Carnal Sense, but even beyond Spiritual Sense, we are guided and acted by Faith, that's a Principle higher. And this indeed is a blessed Walk of a Christian, he doth most blessedly walk with God when he comes to be guided and acted by a Principle higher than either Carnal Sense, or Spiritual Sense.

Again, *Not by Sight, but by Faith*: By *Sight* is not only meant *Sence*, but *Reason*; we do not walk according to the sight of our Understandings: that's a higher Principle than *Sence*. And this likewise hath a Twofold Consideration.

1 Either Carnal Reason; we do not walk according to the Carnal Reason of our minds, as if we were acted by nothing else but what we apprehend by our own Natural Reason.

2 Or Secondly, We do not walk by our Spiritual Reason only, we have a Principle beyond Spiritual Knowledge: And when I come to that Point I shall shew how this is meant, not only beyond Natural Knowledge, but beyond Spiritual Knowledge; Faith goes higher than that: Now that both these are meant, Spiritual Sence, and Spiritual Knowledge, it's clear to me from that which the Apostle saith here, *While we are present in the Body, we are absent from the Lord*; for we walk by Faith, and not by Sence: Though now we have a confidence, and we have some knowledge of God, and of what we shall enjoy in him, but saith he, we are absent from him, we have not that Sence of it fully as we shall have, neither have we the knowledge of it fully; but our Faith goes beyond our Sence of the presence of God, and goes beyond our Knowledge of God: We rise higher by our Faith than we can by our Knowledge. Not only Natural, but that Spiritual and Sanctified Knowledge that the Apostle had, did not reach so high as his Faith did. Thus you see the Scope and the meaning of the Apostle: In the opening of the Point we shall see it further.

CHAP. II.

Wherein the Text is opened; and it is shewed that Worldlings guide their way according to Sight, i.e. of their Eyes, and according to their other Sences, and according to their Natural Reason. 1 The end they propound to themselves is some sensual good. 2 They judge of things according to Sence. 3 Though they have sometimes some convictions and good affections, the main work of their lives is for some good of Sence.

First, We shall treat of the Negative, What a Christian doth not walk according to, in the way of his heart or life: Not according to Sight.

Secondly, We shall treat of the Positive, By what a Saint on Earth doth walk: He walks by Faith.

And Thirdly, How this walking by Faith is beyond walking by Sight.

First of the Negative, That he doth not walk by Sight. *We walk by Faith, and not by Sight*: A Christian walks not by sight as other men do: It doth imply this, That other men walk by Sight; but those that are Saints do not: Worldlings steer their Course, and guide their way here in this world according to Sight.

And First according to the sight of their Eyes, and their other Sences, they make that to be their way and guide.

And Secondly, According to their Natural Reason; they make that to be their guide, and go no further; But a real Christian is beyond all these, yea, he is beyond his Spiritual Sence, and Sanctified Reason and Knowledge.

1 First then to open to you what it is to walk by Sight,

Sight, that is, what Carnal men do when they walk by Sight.

2 And then we shall shew unto you, That they do so.

3 And Thirdly, What a great evil there is in walking by Sight.

4 And then, That Saints do not do as they do.

First, Then when I say that the men of the world that are Carnal, walk first by Sence, and then by Reason: They walk by Sight; I mean by that, this,

1 The great good or end that a Carnal heart propounds to its self, it is some good that is the Object of Sence; for in a Walk there is propounding anend whether you would walk to; now those that are Carnal and Natural, the end that they propound to themselves is some sensual good.

2 They judge of things according to Sence, and their hearts are taken and affected with things according as they are to Sence.

3 And then lastly, Though they have sometimes some good motions to that which is beyond Sence, sometimes they may have some convictions, and sometimes some good affections rising in them, as the morning Cloud and early Dew, yet the constant way and tenure of their hearts is according to Sence, and so of their lives and actions, according to what they see, what they feel.

The End they propound to themselves is the good of Sence.

The Rule by which they judge, it is Sence.

That which takes their hearts, it is Sence.

The main work of their lives, it is for some good of Sence.

And though they have some Convictions, and some good Affections sometimes about things beyond Sence, yet the constant Byas and stream of their hearts is according to Sence: This is a description of a great many men, and the Course of most people, and I fear that many of

your

your Consciences will tell you that this hath been your way.

Wicked men they are set upon the sight of their Eyes ; Esau saw the Pottage that it was red, he was taken with the sight of his Eyes ; so he was acted by Sight : For the Priviledges of the Birth-right was beyond sight, and he did not order his Courte according to that, that indeed was an Object of his Faith : But the Pottage that was so red, that the Text saith, *he saw it*, and so he went according to that : And the holy Spirit in Heb. 12. brands him for a prophane man, and bids all take heed of being prophane as Esau was that sold his Birth-right for a mess of Pottage ; Hence he is four or five times branded with, *This is Edom* : Many such Edomites now adaies that prefer Earth before Heaven ; a Swine-sty before a Sanctuary, as the Gaderens : Their part in *Paris* before their part in *Paradise*, as the carnal Cardinal. *Vale lumen amicum* said Theotimus, farewell Eyes if I may not drink and do worse, ye are no eyes for me ; he would rather lose his Eyes than his Sin : Oh take heed of sensuality. In the Epistle of Jude, verse 19. the Apostle makes a *Sensual man*, and one that hath not the Spirit to be all one ; noting that every man that hath not the Spirit of God to act and guide him, is sensual, and led according to Sence : these be they who separate themselves, sensual, having not the Spirit. I confels the word in the Original includes both these Things that I am speaking of, Walking according to Sence, and according to Natural Reason ; and it's the same word that is used for a Natural man in the *Corinthians*, *A Natural man perceiveth not the things of God*, a man that is acted by Sence, and hath meerly Natural apprehension of things : Wicked men they are carried by Sence, both yong and old ; In Eccles. 11. 9. *Rejoyce O yong man in thy youth, and let thy heart cheer thee in the daies of thy youth, and walk in the waies of thy heart, and in the sight of thine eyes* : You will say, here yong men are bidden

bidden to walk according to their hearts, and according to the sight of their Eyes, I but it is in a way of Irony, it doth carry with it a severe reprehension, Do it you dare; like as God said to *Balaam*, *Rise up and go to Balak*, Numb. 22. 20. That is, Go, if thou thinkest it good; Go, sith thou wilt needly go; but thou goest upon thy death. Let no man imagine that it ever came in the Preachers heart here, *Oleum camino addere*, to ad fuel to the fire of youthful lusts, to incite yong people (unuly enough of themselves) to take their full swing of sinful pleasures. But by an ironical Concession the wise man bids the yong man rejoyce, &c. yields him what he would have, by way of mockage, and bitter scoff, like as *Elias* jeered the Baaltes, bidding them cry aloud unto their drowfie or busie god; or as *Micaiah* bad *Abah*, *Go up against Ramoth Gilead, and prosper*: or as our Savior bad his drowfie Disciples, *Sleep on now, and take your rest*, Mark, 14. 41. viz. if you can at least, or have any mind to it with so many Bills & Halberts about your ears. So the Preacher seems to speak, as sometimes you use to say to those you reprehend sharply; I, go on and do thus, and see what will come of it at last; that's the meaning of that Text. Yong men, you are set upon the waies of your own hearts, according to Sense, and the sight of your Eyes, you see a great deal of Bravery and Gallantry in the world, and whereby you shall come to live jocund and merry lives, your minds are upon that, and you will walk according to the sight of your eyes: when you see other yong men brave, and merry, and jocund, and gallant, O you think that's a brave life: well, go on, But remember that God will bring you to Judgment for all this: It notes that their hearts are mightily set upon this, to do according to the sight of their Eyes, and according to what is futable to their own spirits: And to you know the Apostle *John* calls Covetousness, *The Sight of the Eyes*; there's the Lusts of the Flesh, the Bride of Life, and the Sight of the Eyes: The world

is much affected by the sight of the Eyes; for Riches, that's the light of the eyes, and Pleasures here in this place of Eccles. is a living according to the sight of ones eyes; And this is the way of carnal hearts, They live according to Sence; that is, they see the things that are before them, suitable unto the Flesh, and that takes their hearts; they see what the world runs after, and that their hearts are upon, and they see the Saints they suffer hard things, those that walk most strictly, yet they suffer as hard things as any; and they see wicked men that live according to the Flesh, that they prosper as well as any: These things are before them in sight, and this takes their hearts much; whatsoever is said to the contrary, they see it, and are sensible of pleasures and delights to the Flesh, and that which is the Object of Sence, that's real to them, and as for that of Faith, that they look upon as a Notion and Imagination, but the Object of Sence, that's real and certain.

And then the things of Sence they are Present, they enjoy them now; but the things of Faith they must stay for they know not when, and to have them they cannot tell how; but for those of Sence they see they may have them at present, and they find them good unto themselves: And upon this they walk according to Sighr.



CHAP.

CHAP. III.

Shewing the great evil of walking by Sence. 1 It is beneath a rational Creature, who hath his Reason given him to correct Sence in Natural things; and in things that concern his everlasting Happiness also, at least negatively, to shew him wherein his felicity doth not consist. 2 It is infinitely beneath the Spirit of Wisdom. 3 They who are affected by Sence, are liable to continual temptations, because the Devil gets into the Rational Soul by the Sensitive first. 4 Men living by Sence, are besotted and without God in the world, very unlikely to come to good because the way of Gods bringing to eternal Life, is above Reason, and above and contrary to Sence; and they who never mind an higher end in the way of their lives shall perish.

NOW this is a very great Evil, for men to have their hearts taken by what they see with their eyes, and by what their Sence tells them to be pleasant and delightful to them: Oh that I could but make you see the evil of this; abundance of good might come of it, for certainly it's this that is the undoing of thousand thousands of souls: This thing that I am here treating about, is the undoing almost of all the world, The walking by Sight and by Sence. Oh how many have been seduced this way, and at length they have come by their woful experience to see the evil of this! When they have been upon their sick bed, and death bed, what hath been that which

The Saints walk by Sight in Heaven

they have cried out of most? Oh such things were so pleasant to Sense, and me thoughts they were so fine and brave to mine eyes, and I was carried by that, and now God shews them otherwise to me. Oh that we could but apprehend things now as one day we shall apprehend them: that man or woman hath received great mercie from God, that hath now the same apprehension of things as one day they shall have. There's a great evil in this, To go according to the Sight of our eyes.

1 For this is beneath a Rational Creature; What hath God set Reason in Man for, but to correct their Sense, and especially in matters that do concern their chief good? I beseech you observe it, Reason is a great help to correct Sense in many things.

As you know in Natural things, Reason can correct Sense there: A Country man that is only carried by Sense, he thinks that the Sun is no bigger than his Cart Wheel, by Sense it appears no bigger: But those that understand the Principles of Astronomy, they can by Reason demonstrate as plainly as twice Two is Four, That the Sun is bigger than the whol Earth: Reason will correct Sense in Natural things; Reason certainly will help much to correct Sense in things that concern mans happineis, and mans everlasting Good, especially when it comes to be Sanctified: But Reason at least negatively, will shew a man where in his happineis doth not consist; it will tell us certainly, That the Happineis of one that hath an immortal soul, it's not the same happineis that a Brute hath, to eat and drink, it's not to play, certainly God hath not given a man a Rational and Immortal Soul meerly that it should be serviceable to the Body, to be (as the Philosopher saith of the Soul of the Swine) as Salt to keep the Flesh from stinking; Reason will tel a man that there is a higher good that man is capable of, than Sense, for that's but common with a Brute Beast; therefore it's a great evil to be acted by Sense.

2 Then

2. Then if it be below a Rational Creature, Oh how much is it beneath the holy Spirit of God, that is the Spirit of Wisdom and Holiness! And if thou beest guided by Sense;

First, Thou wilt have Heathens to be witnesses against thee, that are acted by a higher way, By Reason.

But then thou art infinitely beneath those that are acted by Gods Spirit: Art thou the man or woman that hast the Spirit of God dwelling in thee to be thy guide continually? If ever thou beest say'd, I say thou must be Acted and Guided by the Holy Spirit of God.

Further, Whosoever walks by Sight, they are liable to thousand thousands of Temptations continually; Oh the danger that they are in of temptations, what a snare do they walk upon! The Sences of men are the wide doors by which the Devil comes into their souls, he doth come into the Rational Soul by the Sensitive first, and if he gets into the Sence, and prevails there, he will get into Reason and prevail there: The Eyes, Oh what Casements are they to let in the Devil by; how many men and women (as the Scripture speaks) have eyes full of Adultery, that cannot cease from sin? Saith Christ, when thou lookest upon a woman to lust after her, thou hast committed Adultery in thy heart: Oh those Casements let in wonderful evils into the soul: What was that which let in the first temptation that ever was in the World? It was the Sight of the Eyes: Eve saw the Fruit, she saw it was desirable for Knowledge: the first temptation that ever was in the world, was let in by the Sight of the Eyes. Oh Brethren, take heed of the Sight of the Eyes, the Devil comes in there; you are not willing to leave open your Doors and Casements in the night where Thieves may come in, but you bolt and shut them, and have woulen windows to keep your Casements that they come not in there: Oh we had need be careful of our Eyes, and had need have something to shut them.

them that the Devil comes not in there; Oh the wonderful uncleanneſſes and filthineſſes that comes in by the light of the Eye; and ſo at all other Sences, there comes in a great deal of Evil: And ſo when the Devil ſees that a man or woman is carried by Sence, he can eaſily prevail with Temptations: Oh it's a dangerous thing for people to live by Sence.

In the next place, If thou liveſt by Sence, thou art very unlikely ever to come to good; for the way of God in bringing men to Eternal Life, is a way high above Reason, as ſhall be ſhewed; but much more above Sence: It is not above only, but Contrary to Sence, and therefore if thou beſt a man that art given to thine Appetite, given to follow the ſight of thine Eyes, given to Sence, it's very unlikely that thou ſhoul'd'ſt come to any thing that's good: And hence it is that thoſe that are led by Sence, have very ſlight thoughts of the waies of God, and they are the great ſcorners and enemies of Religion; as we read in *Philip. 3. 18.* For many walk (he ſpeaks of thoſe that walk by Sence) who are they? They are Enemies to the Croſſ of Chriſt, whoſe end is deſtruction, whoſe God is their Belly, and whoſe glory is their ſhame, who mind Earthly things: Theſe are they that are enemies to the Croſs of Chriſt; for Sence hinders Reason, much more hinders Grace: In *Hosea, 4.* there you read of thoſe that liv'd according to Sence, at verſe 11. *Whoredom and Wine, and new Wine take away the heart:* they are not capable of receiving Good while they live according to Sence: I will not enlarge my ſelf to treat of a Senſual Life, but only touch it, to ſhew the evil of living according to Sence.

It beſore men extremely; ſuch men as live according to ſence, they have extream miry and beſotted ſpirits: we read of thoſe Waters in *Ezek. 47.* the Waters of the Sanctuary, that they had power to heal, but in verſe 11. *The miry places thereof, and the marſhes thereof, ſhall not be healed, they ſhall be given to ſalt.* The miry places;

places: These may fully resemble sensual men; they have merry hearts, they are like the Marishes that are not heal'd by the waters of the Sanctuary: The Word of God doth little good to sensual people.

Further, Those that live according to Sense, live without a God in the world, they give themselves up to lusts with greediness, and as for a God and a Deity, they mind not him: They live as a Godless, Christless people.

And they shall die and perish, their end is destruction. And you know what the Apostle saith in *Rom. 8. 13.* *He that lives after the flesh, shall die; that is, he shall perish eternally.* It's a most dreadful Text, and I admire that those men that are led according to sense in the course of their lives, how they can read that Scripture without horror of conscience, in verse 8. and 13. *In the 8. So then, they that are in the flesh, cannot please God;* it's call'd flesh because that sin is acted so much by the sensitive part: and then in the 13. verse, *If ye live after the flesh, ye shall die.* Now to live after the flesh, it is to live after the Sensitive pleasures, that give content to the flesh, and those things that are sutable to the flesh: Now how do most men in the course of their lives act? nothing but flesh, and that which is sutable to flesh, that they blets themselves in: they have more to give content to the flesh than others have. As now, take some men that have a good estate, and live on their means; what's their lives better than others? th: flesh indeed hath more pleasures than others, they have finer Houses, or sweeter Gardens, or softer Cloathes; and then the Appetite is more pleased, they have better Food, and can eat and drink more delicately than others, which they account their happiness: here's a man that lives by Sense, and this man is like to perish for ever. If you come to know no higher good, and you do not mind in the way of your lives any higher end than that which is according to sense, you are those that shall perish eternally. Indeed the Walk of Sense is very pleasant, but it's a dangerous

Walk,

Walk, and the end of it certainly will be death: Oh that you would consider of this, and be humbled for walking according to the sight of your eyes: Oh look back to the vanity of your Youths; Yong people usually walk so: Oh look back, get alone and examine your hearts and lives: why Lord am not I toucht by this Word? did it not concern me? I find that men of the world they walk according to Sence, and that which is pleasant to sence; Oh Lord, it hath been my way for a great part of my life: and any of you that do thus walk to this day, Oh that the Lord would smite you, that you might come to see the evil of it, of walking according to the sight of your eyes: Your eyes will be opened one day to see the evil of it, if they be not now.

And no mervail though the Word doth so little good to many people, the ground is because they walk according to the sight of their eyes, according to their sence: lay to thy heart that Scripture that was named in the 11. of Eccles. If thy heart be set according to the sight of thine eyes, God will bring thee to Judgment: For all those pleasant things that hath delighted thy senses in the course of thy life, the Lord wil bring thee to Judgment: That man or woman that hath had the greater pleasure to sence, shall have the greater account to give the Lord; thou must give account of all thy sweet morsels, and of all thy stollen waters one day, and therefore be careful now to give way no further to thy Sence than that thou maiest be able to give a comfortable account of, if thou wert call'd before the Lord the while this Book is in thy hand, and thou a reading of it.



CHAP.

CHAP. IV.

The Saints walk not by Sence. 1 They give no liberty to the eyes of their Bodies or thoughts to behold vanity, but pluck out the corruption of their Eyes. 2 They hold on their course though things seem to go never so cross according to sence. 3 They cannot by sence apprehend those great things that take their hearts most. 4 They walk not by Sence in respect of spiritual things, but by Faith, in the exercise whereof, God hath his chief glory upon Earth.

WELL, But though thou doest walk thus, yet the Saints do not; they judg not of things according to what they see with their Eyes, nor according to what they feel; but they judg as Christ judged, for the Saints certainly are acted by Christs Spirit; and see what the Spirit of Jesus Christ is in the 11. of Isa. in verie 2. it's said, That the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge of the fear of the Lord: here's the Spirit of a Saint, for they have a measure of the Spirit of Christ: Now in verie 3. this, saith the Text, shall make him of quick understanding in the fear of the Lord, and he shall not judg

after the sight of his eyes, neither reprove after the hearing of his Ears: he shal not be carried according to what appears to Sence, But with Righteousness shall he judge the poor, and reprove with equity for the meek of the Earth, and he shall smite the ~~Earth~~ with the rod of his mouth. If he should judge after the sight of his Eyes, then those that are poor people, he would despise; those that are meek ones, and do put up wrongs, he would not regard; what's the reason that people that are mean and poor, though never so godly, are so despised by those that are Carnal? this is, because they judge by the sight of their eyes: But now saith the Text, Christ shall not judge by the sight of his Eyes; How then? But with Righteousness shall he judge the poor, and reprove with equity for the meek: he shall esteem them as high and honorable as the greatest and mightiest men in the world, and therefore you see how this was fulfilled in the 5. of *Math.* when Christ came to shew who were blessed, he begins thus, *Blessed are the Poor*, and the *Meek*, and the *Mourners*: If Christ had judged by the sight of his Eyes, he would never have judged so: I make no question but he means those that are outwardly poor, and yet those that are godly; that is, those that are outwardly poor, and yet have a Spirit to glorifie God in that poor condition: for you shal find in the 6. of *Luke*, where that Sermon is again, he doth not say poor in spirit there, but blessed are ye poor; he saw that the Disciples were to suffer much afflictions, and to be poor; therefore in preparing of them, for that he saith, blessed are ye poor; that is, though ye be poor in this world, yet having hearts willing to submit to God, & to honor God in that poor condition, blessed are ye poor, ye are more blessed than if you had the greatest Honor and Riches in the world: he did not judge by the sight of his eyes. So Christians that are baptized with Christs Spirit, walk as Christ walked: therefore you find *Job* professing how far he was from being acted by sight in his way, in *Job*,

31 7. If my step hath turned out of the way, and my heart walked after mine eyes, &c. Then let me say and let another say: and in the beginning of the Chapter there he professes that he had made a Covenant with his eyes: Oh its a notable Scripture this. He made a Covenant with his eyes, and his heart walked not after his eyes: but mark verie 2. For (saith he) what portion of God is there from above? and what Inheritance of the Almighty from on high? this Scripture if God would but transcribe it on our spirits, it might be a means of a great deal of good, for I verily am periwaded, though some may be guilty more grossly than others, yet there is never a one in this place, but are very guilty of the evil of following the sight of their eyes, and abundance of sin hath been let in by the sight of the eyes, as you have read already. Now look to it, do not think its a light matter, though perhaps you think, Oh God forbid that I should commit such an act, of sin as the sight of mine eyes doth occasion, no, I hope I am far from that: but mark what Job saith, For what portion of God is there from above? and what inheritance of the Almighty from on high? As if he should say, Lord, if I did give liberty to this, I were in danger never to have any portion from thee, nor ever to have any inheritance from the most high. And what doth it give you so much content to wander after the sight of your eyes, as that you will venture your portion in the Almighty, and lose your inheritance in the most High, never to have any good in him? this were a desperate thing, and yet daily say you do, those men and women that follow the sight of their eyes, I say, so they do; and if there were no other sin but this, this were enough for ever to deprive you of God, that you should never have any portion in him: Oh learn upon this Scripture to do as Job did then, to make a Covenant; no marvel though he made a Covenant, for he speaks as if to be he should express himself thus, I indeed have been convinced divers times, That

pass away to come if life of man decay

Is time and hours

to follow the sight of mine eyes, is a dangerous evil, yet I find my heart would be working that way until I was fain to come to a peremptory resolution, that I would not (the Lord assisting me) do so, and to make a Covenant, for I see I am undone else: Oh that God would but caule this thought to stick in the heart of some man or woman, to conclude with themselves, Indeed, I confess my conscience tels me, that my eyes have let in a great deal of evil to me, and I have thought that I would not take that liberty as formerly I have done; but now I see I am a lost soul for ever, except I be more careful of the sight of mine eyes: *Job* when he was in his greatest afflictions, one would have thought, if at any time his Conscience would have stir'd to have accused him for walking after the sight of his eyes, it would have been now; no, but in his greatest afflictions, and when his friends did charge him of so great evils that he was guilty of because they did walk according to the sight of their eyes; no, but he could say, If my step hath turned out of the way, and mine heart walk after mine eyes, &c. Oh that you could but say so, and that you would be now to careful of the sight of your eyes, that when you shall lie upon your dying pillow, you may be able to appeal to God, Lord, thou knowest I have not walked according to the sight of mine eyes: So that you see the Saints do not walk according to the sight of their eyes, nor according to Sence, no, they have mortified the flesh, and crucified the lusts of it; the work of Grace consists in mortifying the flesh, and bearing down the body; and so *David* saith in *Psal. 119.* Lord, turn away mine eyes from beholding vanity: it's a very excellent Scripture, and you should do well to take *David's* Prayer, and this one Petition to God dayly, in vers. 31. Turn away mine eyes from beholding vanity, and quicken thou me in thy way. *David* would fain walk with God; Oh Lord, when I am in the way walking with thee, I find this hinders me very much, Lord my eyes will be wandering

wandering after vanity, and I am dull in my way: but Lord, turn away mine eyes from beholding vanity; it is not said, Lord, keep me that my heart shall not be taken with vanity; but Lord, turn away mine eyes from beholding vanity: David was careful not so much as to look at vanity; there's many have their Consciences so far convinc'd, Oh I will not follow vanity, I but they do not make conscience of having their eyes turned away from vanity: this holy man was necessitated to pray to God, and without Gods great help you will not be able to do this, for the eye is a quick thing: O Lord turn away mine eyes from beholding vanity, and quicken me in thy way; as if he should say, O Lord, it's this that makes me so dull that I cannot walk with thee: you sometimes have wondered at your selves, what a dead heart have I in the waies of God, though God hath convinc'd me of the excellencie of them, and I have had some sense of the sweetness, and goodnes of them heretofore, but O Lord what's the matter? Do you ask what's the matter? truly I hope God will tel you this, what it is, your eyes run after vanity, it may be not after filthines and uncleannes, as the eyes of some, but vanity, you have given libertie to your eyes to look after vanity, to the eyes of your bodie, and the eyes of your thoughts, after this idle thing, and the other vain thing; this is enough to dead your hearts in that which is good, and you will never have a quick and lively spirit in that which is good till you come to make conscience of looking after vanity; and therefore pray to God to turn away your eyes from beholding vanity, that so you may be more quick in the Law of God, in the waies of Holines.

And you know what a charge our Savior gives, *If thy right eye offend thee, pluck it out*: our Savior doth expreis the [right Eye] to shew that men may be carried many times by the eye to things that are evil, and it's very pleasing to the eye; but though it be thine eye that is set upon things never so dear; better be without thine eye

eye than to suffer that eye to run after that which is vanity; not that he should pluck out his bodily eye, that's not the meaning, but get out the corruption of the eye! And so far as to account it a better thing to be without the eye; it were better for many men and women that they were blind than that they should give so much haberdie to their eyes, to look after such vanities as indeed they do; Though Christ would not have us to lay violent hands upon our selves, yet he so speaks that we should be very careful, though we get never such content by it, and though it be very dear to us, yet to labor to pluck out the corruption of our eyes. A Godly man we see therefore walks not according to the sight of his Eyes.

As thus, Further, Though things seem to the eye to go never so crois yet a godly man doth not alter his way; as if *Paul* should say, I confess if we should walk according to what we see in the world, we should never hold our counte of Christianity, we see the Promises are not fulfill'd, but quite contrary: we see the waies of God as they appear to the eye to be quite contrary to what he hath said in the Word, we should be at amaze now if we should look according to what we see with our eyes; we see that the most precious Saints of God are persecuted and hated, and if we should look at things according to the eye we should quite change our counte; we see the wicked and ungodly prosper, and what now should we go according to the sight of our eyes? Oh no, let us see the wicked prosper never so much, and the Godly afflicted and persecuted, it's all out to us, we go on in our way. Oh it's this that keeps the hearts of the Saints close to God and to his waies, when they do not judge of things according to the eyes; and therefore if you would keep close, and deliver your selves from temptations, consider seriously from this; and blessed be he that can believe at though he sees not.

But many have not such power of Faith as to get be-
yond

yond the Eyes : surely that Faith that cannot get beyond Sence, is a poor and a weak Faith : there is not that preciousness in thy Faith, as the Scripture speaks of it : it cannot overcome the eyes.

Furthermore, We walk by Faith, and not by Sence ; we by our Sences do not apprehend those great things that take our hearts most ; we cannot by our eyes see God, we may see some works of his indeed ; we cannot see those Mansions that are prepared for us ; we cannot see Jesus Christ our Saviour, our Husband, our Head ; we cannot see those Crowns of Glory : we do not walk by sight, that is, Because we cannot see those Spiritual things, therefore to be discouraged in our way ; what though God, and Christ, and Heaven, and those Mansions, and Crowns of Glory be not objects of our eyes, yet we go on in our way for all this.

I, saith a Carnal heart, if we could see these things, you speak of Heaven, but can you see any thing beyond the Sun, Moon, and Stars ? you speak of the place of the blessed, I but who ever saw it : and of Mansions and Crowns of Glory, but who ever saw them ? Now because they cannot be seen, therefore carnal hearts do not regard them : I but though our eyes cannot rest upon Spiritual things, yet we go on in our way : You know the people of Israel came to Moses and said, Make us gods that may go before us ; they would have something that they might see : Now saith he, we do not walk according to the sight of our eyes ; though we cannot see God, yet we believe in him ; though we cannot see Christ, yet we love him ; though we cannot see those Mansions, yet we believe them, and they are real to our Faith though we have not the sense of them : As now, God promises great things, yet many times we have not the sense of Gods Love, and we have not the sense of those Spiritual things that God hath promised, we do not feel them in our hearts, indeed sometimes God doth refresh us with the sense of his Love, and sometimes our eyes are even open,

pen, as Stephen can see Christ at the right hand of the Father, but at other times in regard of Spiritual Sense, we are in darkness, and God seems to appear against us as an enemy: now if we had nothing to walk by but by Sight, what should we do? We find that sometimes God seems to come against us, we find in our souls mightie griefs, and sorrows, and troubles, and the Joyes of God are gone from us; Oh now we were undone if we walked according to sense: Oh no; but we have help of our Faith, when all Sense and Sight fails. And I mention this now, because we shall ground much upon it when we come to shew how the Saints do walk by Faith; when they do want sense, not only outward senses to encourage them, but the inward sense of the Love and favor of God, yet then they walk by Faith: It's true, the men of the world know not any thing but by the outward senses; when they are afflicted, and feel pain in their bodies, then they feel by sense that which is very grievous to them; but the Saints are afflicted in their senses with Spiritual things, that is, they feel the want of Gods Love, and of Mercy, and Sweetness; they feel the want of the presence of God, and yet we go on, we have not only help to our selves when the things to our bodies seem to go cross; It's true indeed that Godliness hath the promise of this Life, and of that which is to come, but we find according to our senses otherwise; well, Faith will help there, and we walk by Faith.

And then to the sense of our souls, in respect of the loss of Gods presence, that's more grievous, and the loneliness of our Spirits that comes that way; Oh the dark daies that we have when we lose all sight there; yet there comes in Faith and help too, for we walk by faith, and not by sight: As now, here I shall shew by diverse examples how the Saints have not walked by sight in respect of Spiritual things: Consider, *Abraham*, if he had walked by sense, it had been all with him; no, but it was by Faith: when God made these two great Promises to

Abraham,

Abraham, that he would give him the Land of *Canaan*, and make his Seed as the Stars of *Heaven*: If after these two were made, he had walked by Sight or Sence, he had been in an illcase: For the first thing that we reade of *Abraham* after God had made that Promise to him; *Abraham* as soon as ever he went into the Land of *Canaan* was ready to starve and was forced to fly into the Land of *Egypt* to keep himself from starving, and yet this was the Land that should flow with Milk and Honey, as a motive to him to forsake his Fathers House and Kindred: I but *Abraham* had Faith to help him here. And so for the other Promise, that he would make his Seed as the Stars of *Heaven*; *Abraham*, after this Promise was made to him, was twenty years, and had never a Child: now if he had walked by sight, what would have been become of him, both he and his wife being grown old? And after *Isaac* was born that was the only Son of the Promise, yet *Isaac* must be sacrificed: If he had had no other principle but Sence, what had become of him? he walked not by Sence. And so afterwards *Isaac* he was forty years before he marries, and was forty years without a Child. And so I might instance in *David*, he had the Promise of a Kingdom, and he was accounted to be the King of *Israel*: the next thing you read of *David* is, that *Saul* the King doth persecute him to take away his life, he was hunted up and down like a Partridge in the Wildernesse; and at one time Sence began to prevail with *David*, One day I shall perish by the hand of *Saul*: And in my hast I did say that all men were liars; that the Prophet and all were liars; Oh but it was in his hast: Sence prevail'd now, and Faith seems to be dead: But at other times you shall see his Faith exceeding strong, he walks by Faith, and not by Sence. We shall shew more afterwards, when we come to the excellencie of the walk of Faith: And so if you read *Psal.* 88. of *Heman*, which was a Godly man, yet he had that which was contrary to Sence all his daies; if

he had walked according to sence, he had been the most miserable man that could be: he suffered the terrors of God from his youth up, and he was even distracted again: when he gave but a little way to Sence, yet the Lord carried him on: And so I might hint to you divers Scriptures where the Church is afflicted, and cast up and down, so that if it should have gone according to sence, it would have been undone. Oh the very naming of these things unto you, will shew the necessity, and excellencie of the Point of walking by Faith, and not by Sence: now this the Lord would have his Servants do, because the more Spiritual Sence they have, the less Faith they have ordinarily, and Faith doth not appear in the acts of it when there is so much Spiritual Sence; we would faine have sence, and it is a lovely and excellent thing; but God sees that for the most part, when we have the most Sence, we have the less Faith, and so we are ready to rest upon our Sence: Observe this one thing, There is nothing more in Gods design while we live here upon Earth than the advancing of his Glorie in the work of Faith. Though God hath his Glorie in the exercise of all Graces, yet above all in the exercise of Faith. We would faine give God Glory by our enlargements in prayer, and by our joy, and going on cheerfully in the course of our lives, and by prospering in our way, and carrying on all busineses before us: It alwaies the Church might prosper, and her enemies be down, and the Saints live joyfully, and all things that they undertake, they might carry before them without any contradiction; you think Gods Glory would be set out that way; Oh you are childish and foolish to think so; no faith God, but rather let me hide my self, and the Saints be in want of my preience, then wil they act Faith, the naked acts of Faith wil then appear, Faith wil then appear in its own proper vertue: as if God should say, I do not see Faith in its own Genuine, and naked proper Vertue when there is sence joyned withal. How doth it appear that these live by Faith

Faith rather than by Sence, when they have such encouragements by Sence? No, I wil therefore take away these things, and that for this end, That I may have my Name glorified by the work of Faith: And this I verily beleeve is the cause of the sad conditions of the Saints in this world, and why things go so croos, and the Saints are persecuted, and the wicked prevail in their designs, It is upon this ground, That God may advance Faith: From the infinite delight that God hath in the Grace of Faith rather than in other Graces; and the rather becauie it is a Grace that God shall have the Glory of in this life only, it wil cease in the life to come: Now God having the Glory of this only in this world, therefore it is that he wil put them much to the actings of it: which will be discovered more when we come to shew the walking of the Saints by Faith.

To conclude this for the present about walking by this Spiritual Sence.



CHAP. V.

An Admonition to yong Converts, that think the increase and decrease of Sence and Joy is the encrease and decrease of Grace.

IF so be that this be the walk of the Saints not walking by Sence, I beseech you, you that are yong Converts to whom God doth give Sence for the present, lay this Truth up, you wil have use of it if you live: tis common when God converts the soul at first, he doth encourage

courage in by the Sense of his Love, with abundance of sense and joy; I but they have not so much Faith as others have less sense afterwards; but if you be not careful you will be ready to rest upon this sense and joy; and to think that according to the increase of this, is the increase of Grace; and according to the decrease of it, is the decrease of Grace; I but you judge as children in this: Oh therefore take this Caveat, you that are beginning in the ways of God, and have sense; Oh lay up for a rainy day; it's not the way of God to bring his Saints to Heaven the way of Sense, no; but the way is by Faith; and think thus, through Gods mercie I have some Sense of his love; I but this may not alwaies be, alas, there are but like bladders which you make use of when you would teach a yong wimmer, he must not expect to have his bladders alwaies; afterwards when he is a little exercised, he that learns him, suddenly snatches away his bladders, and leaves him without them, then he scrabbles and gets up, and afterwards he can tread the water, and swim better without them than with them: Just so at first God doth as it were put sense underneath to uphold his People even like unto bladders; God hath his time to take away these bladders, and you shall have nothing in the world to live upon but Faith, and if God doth enable you to live by Faith, it will be a better life than the other was: 'Tis in this case as in the Work of Nature; Children you know when they are first born, they grow mightily for a little time; you shall have a Child born but a month ago shoots up very much, but after it comes to more maturitie, it doth not shut up so much in so little a time; and the reason may be given, That the Child coming out of the Mothers Womb where it lay hot and warm, and coming to the Air where it's colder, that may be one Reason, that except Nature should not put forth its self verie much, it would not be able to live. And so it is in the Work of Grace, in the change that God makes in the heart; Because at first there's a great deal of opposition,

position, and the Saints are but weak, therefore God to help and strengthen them doth give them Sense; afterwards when they come to riper years; and grow to better understanding in the waies of God, they shal not think to shoot up so high in so little a time; that is, so sensible as that others may perceive it. Thus the Lord doth supply according to our necessitie both in Nature and in Grace; and therefore let this be laid up: Oh you that have sense at any time, do not think that you must be alwaies so, do not think that God will alwaies dandle you as it were upon his knee: As at the first, you will dandle your Children upon your knee; but afterwards you will put them to school, and cause them to wait upon you at your Table, but not because you love them less afterwards than you did before, no, but because as they grow up they must live by other Principles; they live by Sense at first, and therefore you only please their senses; but as they grow up they come to have a harder kind of life: And so it is with Gods Children, though the Lord dandles them at first, and they live rather a life of Sense, though it be Spiritual Sense; but yet as they grow up more and more, they come to live harder and harder, because the Lord would have them to exercise Faith.

Consider of this, and make use of it; you that are Christians find the need of it in the course of your lives.

The Principle that Saints have, is beyond the sight of Reason: And that we are likewise to speak to in the same manner as to the former.

First, Beyond the sight of Natural Reason.

Secondly, Beyond Spiritual Reason. The Saints are so far from resting upon things that are suitable to Natural Reason, and from being guided by that, as they are beyond even spiritual, and that which is Sanctified Knowledge. Faith is beyond that.

For the First,

CHAP.



CHAP. VI.

Worldly men walk according to what they apprehend to be Reason, and that's their happiness; and 'tis good in the way of Justice between man and man, not in Gods Worship and Eternal Happiness. Five Expressions how they are acted by Reason in the course of their lives, and in Gods Worship.

INdeed the men of the World, those that are in their Natural Estate, their walk is according to their eyes, according to what they apprehend to be Reason.

First, The happiness and highest good that they have, it is but that which in a way of Reason they apprehend, and no higher; and therefore but Natural.

And then their course and way is fixed according to what principles of Reason they have: and if there be any thing propounded to them in the Walk with God that is not suitable to their Natural Reason that they do reject: A mans Natural Reason, if he be but guided by the Rules of it, may help him to converse with men very much in the waies of Justice between man and man: But when he comes to deal with God in matters of his Eternal Estate, and of Divine Worship, there let him look to himself that he be not acted by his Reason, for he will be undone if he be.

Therefore first I shall shew you how Carnal hearts are acted by Reason in the course of their lives, and especially in the way of Gods Worship.

And Secondly, How this is not a good Rule to walk by.

And

And then thirdly, The danger that there is in walking according to the Rules of mens Reasons. And to apply that.

And then come to treat about Sanctified Knowledge.

For the first, I find Five notable Expressions of carnal hearts to shew how they are acted by their own Reason.

As first, *They lean to their own Understanding*: In Prov. 3. 5. there's a Caution, *Lean not to thine own Understanding*; noting that men naturally do lean to their own Understandings, it's that which doth support them and prop them up; let them come and hear from the Word, things that are against them, yet they lean to their own Understandings, and regard that rather than the Word; and in *Hosea 13.* speaking how they worshipped God, in vers. 2. *And now they sin more and more, and have made them molten Images of their silver, and Idols according to their own understanding*: They had a way of Gods Worship set out unto them in the Word, but that would not serve them, but they must go according to their own understandings: Oh this hath been the way of carnal mens worshiping of God in all Ages; what kind of Worship and Service of God had we of late, but according to mens own Understandings? and therefore we used to say, Me thinks this is very good, and there's no hurt in such and such things, but they are very decent and comely; I but that's according to your own Understandings: that should not be the way of Gods Worship, but according to the Word: Hereupon General Councils and Synods have seldom been successful about the Matters of Gods Worship, becaule men came with confidence, leaning to their own Understandings. That's the first Phrase when men go according to their own Understandings.

The Second is, *According to the Imagination of their own hearts*; and that you have in Jer. 9. 14. *Oh they would*

would walk according to the imagination of their own hearts, rather than according to what was revealed unto them by the Word.

The Third expression is, *The walking according to their own Counsels*: they would walk according to the Plots, and Imaginations, and Counsels of mens minds; rather than to follow the Countel of the Word; and that you have in *Psal. 81. 12. They walked in their own Counsels*; and indeed God in Judgment gave them up to their own Counsels.

The Fourth Phrase is, *According to their own Thoughts*: In *Isa. 65. 2.* it's a very remarkable Scripture. The Reason of the wickedneis of men, and why they did resist all the offers of Grace, and the Imitations of Christ was this, *Because they did walk according to their own thoughts. I have spread out my hands all the day unto a rebellious people*: God here complains, All the day long (saith he) I have spread out my hands; To whom? To a rebellious people: How came they to be so rebellious, and not to profit by Gods spreading out his hands? As a man when he is earnest about a thing, spreads out his hands to imbrace another; so God in the offers of Grace spreads out his hands readie to imbrace wretched sinners, but they are Rebels for al this: From whence comes al this? saith the Text in the next words, *Which walke in a way that was not good*; what way was that? *After their own thoughts*: Oh lay up this Scripture and remember it; take heed of walking in a way after your own thoughts, you think it's a good way, but the way after your own thoughts, is an evil way, a rebellious way, it's that which makes you to be Rebels against God; How many men and women when they have some truths darted into their Spirits, that do begin to shew unto them that the way that they have walked in heretofore, hath not been good? Then they begin to think thus and thus, If I change this way, I shall have a deal of trouble in it, and I shal lose this and the other, and it will not be comfortable

fortable to me, and so according to their own thoughts they will order their way; Oh this is a dangerous walk to walk in a way according to their own thoughts: I beseech thee poor soul take heed of your own thoughts; for there's nothing more dangerous to undo you than your own thoughts, and because they are so near to men, they let them in, and dandle their own thoughts, but those thoughts that thou pleasest thy self many times in, are the thoughts that are like to undo thee for ever: They walk according to their own thoughts.

The Fifth Expression of Scripture is, That *They are wise in their own eyes*: and so you have it in *Isa. 5. 21.* and so in divers places in the *Prov.* This is to walk by Sight, to walk according to the apprehension of men's own Reason; but the Apostle did not, nor dar'd walk so: This is one main thing in the walking according to this sight and Reason; that is, such as are led according to what they see, working in a Natural way, by Natural Causes: A man that lives by the Candle light of Reason looks no further than Second Causes, if he sees Second Causes working thus and thus, then he will go that way, and follow the tract of Second Causes: Now certainly so long as thy soul is tied unto a tract of Second Causes, to work according to them, thou art not acquainted with the Spiritualness of the waies of God, nor with this walk of Faith: But reason is not that which should guide us in our way.



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CHAP.

CHAP. VII.

Reason is not that which should guide a Christian.

1. *Reason not corrupted, is incapable of the way of the Gospel.* 2. *Reason corrupted, is enmity with God, both in the Apprehensive and Discursive Part.*

First, Reason is too low a thing to be the guide of a Christian. It is inferior to the Happiness that God made man for; God hath higher thoughts about man, to bring him to an higher Happiness than Reason can reach unto: The outward Sences are too low to guide a man that would live like a Rational Creature; outward Sense is not enough to guide men in a Civil way: So Reason is too low a thing for to guide men in a way that must lead to that supernatural Happiness that God hath made the Children of men for: Take Reason though not corrupted, right Reason, I do not speak of Reason as it is corrupted, but suppose mans Reason were not corrupted at all, but meerly were ordered according to what was right Reason, yet it was too low to bring thee to that glorious Estate that God made man for; yea, if thy Reason was as perfect as *Adams* was in Paradise, yet it would be too low; for the first man was of the Earth Earthly, and his Happiness was a kind of Earthly Happiness; but that which God hath made man for now, it is a higher Happiness:

But it is too low, especially if we consider how it is corrupted: If our Reason had not received a blow, but was as perfect as *Adams* was in Innocencie, and did understand God, and the mind of God as *Adam* did, yet this could not bring us to that Happiness that God hath made man for: The way of the Gospel is higher than

Adam

Adam did understand, or than his Reason was capable of.

But our Reason is corrupted; and the Scripture tells us of the *Wisdom of the Flesh*, that it is enmity with God: the *Wisdom*, the highest part of the *Flesh*, as in *Rom. 8.* he doth not say only, that the wisdom of the flesh is an *Enemy*, but *Enmity* to God; and the carnal mind, or the wisdom of the flesh is enmity to God, for it is not subject to the Law of God, neither indeed can be: Mark the opposition. It is *Enmity*, for it is not subject to the Law of God, neither can be; Oh what an opposition is here! And so you have another Scripture in the Epistle to the *Colossians*, where the Apostle speaks of the state of the Gentiles, and what they were before they were converted to God, and there he tells you, *That we were enemies in our minds by wicked works*: In your [*Mind*,] your very Reason was so corrupted as it was nothing but even enmity against God: the Apprehensive, and Discursive part of Reason is opposite to God, and therefore in *1 John, 3. 20.* it is said there, *That God hath given us understanding, a mind to know him*: The word signifies the Discursive Faculty, *δύναμις*, Discourse of the Mind, and Reason, whereby we may come to know the things of God. The very Discourses of men as they are Natural, they are corrupted, the Lord sees the Thoughts of the Wile to be but vain and corrupt, and therefore you know what our Savior said, *I thank thee O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent*: and so saith the Apostle, *Not many Wise, not many Rich, not many Mighty*. And here I shall shew you,

First, The corrupt Principles that Reason carries men upon.

Secondly, How Reason is opposite and contrary to those main Spiritual Truths that should carry men on in the way to Life.

CHAP. VIII.

Reason carrieth men upon corrupt Principles. As

- 1 It is not good to engage too far in any Cause.
- 2 It is the safest way to go according to the common streams of the times, and places where we live.
- 3 Not to venture present things for future, certain for uncertain.
- 4 It is not likely, that a poor contemptible man, should understand more than the Learned.
- 5 To be Happy, and to be poor and persecuted, are inconsistent.
- 6 Good meanings, and performance of good Duties, are sufficient to make us accepted of God.
- 7 Zeal in some beyond others, must needs come from Hypocrisie.

First, How men that are guided by Reason, are carried on by corrupt Principles. As,

1 First, That it is not good for a man to engage himself too far in any Cause: Men that are wise for themselves, and are carried on by the wisdom of the flesh, they are acted by this corrupt Principle, That it is not good to be engaged in any thing too far; there may be more danger in such a thing than I am aware of, and therefore let me go on fair and softly, and not engage my self too far. This is one Principle of corrupt Reason, and I verily beleeve, that as I am naming of them, many may go along with me, and have cause to lay their hands upon their hearts, and say, the Lord be merciful to me, I have walked by light, according to Reason, even these corrupt Principles that have in this Book been mentioned before me.

2 Secondly, It's not good to cross the stream and course of the tide where I live; it's the safest way for us to

to go according to the common stream of the times and places where we live; and this is that which the Apostle in *Ephes. 2.* saith was the way of men while they were in their Natural Estate, *In times past you walked; How? according to the course of the world;* that was your walk: you saw the course of the world, how it was, and you thought in Reason it was fit to go according to the Current: That's the Principle that acts many Politicians that are accounted the wise men of the world, they are spirited by that Principle.

3 A Third Principle of corrupt Reason is this, Not to venture Present things for Future, and Certain things for Uncertain: Men that are wise according to the flesh, they will not venture things that are present, for things to come, especially looking upon things that are present as certain, and the other they imagine to be uncertain; and upon this Principle they are so acted and guided in their course that makes them put off the things of God; for the special and chief things of God, are things that are future, and by reason they can never be made certain: in *Heb. 11.* it's said, *Faith is the Evidence of things not seen:* Now according to a principle of Reason it seems to be a foolish thing for men to venture a certain good for that which is to come, and for I know not what, and I know not when: This is against Reason, and it's that *Rich* makes the wife of the world to go on in their way, and to embrace this present world: As it is said of *Demas*, It seems he was wise for himself, *Paul* told him of things not to come hereafter; but he forsakes him, and embraces this present world.

4 A Fourth corrupt Principle of Reason is this, That it's not like that a poor contemptible man should come to understand more than the learned Rabbies and Grandees of the world: Would Reason think that, that a few poor men that are contemned in the world, and whose parts of Nature are but very low in all Earthly things, yet that there should be the men that should come to understand the

the mind of God more than men that are Learned and wise in the Learning of the Egyptians, that had better Breeding and Education; this in Reason a man could never imagine; and this is the great stumbling-block to the men of the world, They look, and see who are they that go on in such waies, not the Scribes and Pharisees, nor the Rulers of the people, but the Multitude, and is this like to be the right way? Reason would tell one that 'tis not like to be the right way, Reason would inform one that the other way were more like to be the right way: Oh it would be a Mercy of God for men to be delivered from this corrupt Principle of Reason.

5 The Fifth is, That to be Happy, and to be Poor and Persecuted, are inconsistent: Carnal men they walk by their Sight, by their Reason, and for one to be Happy, and yet to be poor and contemptible in the world, to be persecuted, and yet to be the happiest in the Earth, this is that which Reason cannot comprehend; and therefore according to that Principle they walk, they cannot believe that Happiness and Persecution, and Poverty, and Contempt and Scorn, can consist together; this is a Riddle, a Paradox: and yet you shall observe that when the Lord Christ that is the Wisdom of the Father, and knows fully the mind of the Father, when he comes to teach us wherein Blessedness consists, he begins with Poverty, and ends with Persecution; read but the 5. of *Matthew*, and see how he begins, *Blessed are ye poor*; and in the 6. of *Luke* he leaves out poor in spirit, and ends with this, *Blessed are ye when ye are persecuted for Righteousness sake*.

6 A Sixth Principle of corrupt Reason is this, That good meanings, and performance of good duties, are sufficient to make one acceptable to God: A man in Reason cannot imagine what people mean to take off men from Duties, and that their good meanings are not sufficient; they wonder that good hearts and meanings, that good works, and performance of holy duties, the living

living fairly and civilly, that the performance of these things should not make them acceptable to God, they cannot compass this; this is a corrupt Principle that many go by.

7 Another corrupt Principle of Reason is this, That the zeal and forwardness that there is in some beyond others, must needs come from Hypocrisie: Men that are acted meerly by Reason, because they understand not those Spiritual Principles that Godly people are led by, they cannot judge in Reason what need there should be of so much forwardness and zeal that there is in some kind of men. The wise men of the World walk according to such Principles as these.



CHAP. IX.

Spiritual Truths are above the light of Natural Reason. As, 1 The necessity of a new Birth.

2 The more a wicked man prospers, the more cursed he is. 3 That God should work the worst things

for the Saints good. 4 That the Promises are the greatest riches. 5 That all the world is vanity.

6 That we must be righteous, by the righteousness of another. 7 That the Foundation of all Happi-

ness is Self-denial. 8 That there is greater evil in the least sin, than in the greatest affliction.

T Here are other things that are very much above the light of mens Natural Reasons. As,

1 The necessity of a new Birth, of Regeneration, that a man must not only be better than he was, but that he must be born again: you know in *John, 3.* concerning *Nicodemus,*

Nicodemus, that was a man of great Parts and Understanding, a Ruler among the people ; yet how childish was this man in the great Principle of Regeneration ; Could he, must a man enter into his mothers womb and be born again ? How can the e things be ?

2 And then there's this thing that is mightily above mans Reason, That the more a man prospers, if he be wicked, the more cursed he is : This Reason cannot apprehend, but is cross to it.

3 And then, That God should work the worst things that do befall the Saints for good unto them ; though it be never so cross and ill to them, yet that this should work for their good is a Principle beyond Reason, that they cannot understand : and men that walk according to Reason can never come to beleve this.

4 Besides, That the greatest Riches that any man can have in the world, they do consist in the Promises : these Principles are foolish things to such as walk by Reason : the Promises that are in the Word wil make a man richer than all the Gold and Silver in the world : A man that's meerly guided by Reason, laughs at these things, and thinks them but meer silly conceits of men.

5 Next, That all the World is Vanity ; that's a foolish thing to one that's guided by Reason ; What ! that all the Pomp and Glory of all the Monarchs on the Earth, that it's nothing but Vanity ! Come and preach of such things, that our Riches are in the Promises, and all the World is but Vanity, and such a one as walks by Reason, flights and disregards all.

6 Another Principle that he can have no skil in is this, That we must be Righteous by the Righteousness of another, that nothing but a perfect Righteousness, and a Righteousness out of our selves there must be to present us as acceptable before God : This is beyond Reason.

7 Another is this, That the Foundation of all Happiness is Self-denial, and Mortification ; that if a man would be happy, he must lay the foundation of his happiness

pineness in denying of himself, in denying his will, and his own thoughts, in the mortifying of the flesh, in the opposing, especially that sin that he is most inclinable to; and there he may say the very Ground-work of his Happiness: This Reason will not attain unto.

8 The last is this, That there is greater evil in the least sin than there is in the greatest affliction, as I have demonstrated out of that great Point that I have long since treated upon, That the Evil of the least Sin is greater than the Evil of the greatest Affliction whatsoever; That it is a greater evil for a man but to tell a lye, or to have an unclean thought, and to give way to it, than it is to suffer the loss of all his Estate, than to have all that he hath consumed by fire or water, than to have any Evil that can be imagined to befall him: Now come and tell this to a man that hath nothing but Reason, that walks by the sight of his Eyes, these things are a matter rather of scorn and derision to him.

And yet truly, though many that do thus walk according to these Principles, do not own them, and say that they walk thus; but God sees it that they are acted by such things as these are, and for such Principles as should carry them on in the way of Eternal Life, they are above them, and they do not apprehend them: I affirm God knows it, and your Consciences know it, and may tell you that you do not apprehend those Principles that are higher than Reason. But those that walk by Faith, walk by these Principles that are thus above Reason; therefore you know what the Scripture saith, That the Natural man perceives not the things of God,

neither can he, for they are
Animalis Homo, i. e. Spiritually discerned, 1 Cor.
Homo non alia quam 2. 14. The Natural man can-
Naturali animi luce not receive them, they are but
præditus. Peza. foolish and silly things to him:

A man that hath only
Natural abilities and
perfections.

The Natural Man, *Jo. 1. 9.* is the same word that in the Epistle of *Jude*, verse 19. is translated the *Sensual man*; that is, one that is carried on by his Natural Soul: As there is in Man a Sensitive Soul, so there is in Man a Rational Soul: the Natural man here is one that is acted by his Rational Soul, and such a one receives not the things of the Spirit of God, the Water riseth not higher than the Spring whence it came; so Natural men can ascend no higher than Nature: such a meer Animal, a tale is tellow we may read of in *Psal. 14. 1.* he cannot receive them, they are foolishness to him, because they are Spiritually discerned; and as I hinted before in the matter of Sense, so here in Reason, it is the design of God to advance Faith above it, and to beat down Sense, to mortify the flesh. Now the danger in mens walking according to Reason follows.



CHAP.



CHAP. X.

The Danger of mens walking by Reason. 1 *The way of the Gospel is above Reason, Rhetorick, and Logick.* 2 *Reason is excellent, but if we walk according to it, it hardneth against God.* 3 *The Word works upon weak men sooner than wise, because they cannot fence off the Truth, as wise men with corrupt hearts.* 4 *It maketh men slight in Spiritual Duties, without Communion.* 5 *They will not go through with a Duty, but start aside at every difficulty.* 6 *If God work Grace upon them, they will be fuller of doubts than others in whose understanding the Devil hath no forge.*

FIRST in this, That the way that God hath set for your eternal Life is a way above Reason; and it's a special design of God for to befool the Wisdom of the World, and to take the wise in their own craftiness; this is that God aims at: If you read the first Epistle to the *Corinthians*, Chap. 1. Verie 17. and so on, there saith the Apostle, *Christ sent me not to Baptize, but to preach the Gospel; not with wisdom of words, lest the Cross of Christ should be made of none effect.* It was Christs charge, that when I came to preach the Gospel, I should not go in that plausible way of Reason as others do, in a Rhetorical and Logical way; and to manifest Art so much; it's true, there's use to be made of Arts & Sciences that may be understood by the light of Nature; yet the way of the Gospel must be that which is above them, and it must be delivered in a way above the way of Reason,

therefore saith he, I came not with wisdom of words, which yet *Paul* could have done as well as another, witness his Artificial undoing of the Orators Speech, *Act. 26.* but he liked not to put the Sword of the Spirit into a velvet Scabbord that it could not pierce, to speak *floride potius quam solide*, as those self-seekers at *Corinth* did, that sought more to tickle the ear, than to affect the heart, to please than to profit. But the Apostle purposely waved all gaudy, Court-like preaching, lest the Crois of Christ should be made of none effect for the preaching of the Crois is to them that perish, foolishness; but unto them that are saved, it is the power of God. They see no wisdom in it; then in the 19. verie, *For it is written, I will destroy the wisdom of the Wise, and bring to nothing the understanding of the Prudent.* The way that God hath to bring men to Life, and to Salvation, is to make them fools first in their own apprehensions, to convince them of the corruption that there is in their understandings: And then in the 20. verie. *where is the wise (the Teacher of Traditions?) where is the Scribe (or Text-man?) where is the Disputer of this world (the Teacher of Allegories and Mysteries?)* *Hark not God made foolish the Wisdom of this world, and so he goes on: For after that, in the Wisdom of God (not by all their Natural Reason) it pleased God by the foolishness of preaching to save them that beleeve: For the Jews require a sign, and the Greeks seek after Wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness: But unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God: Even Christ and the great things of the Gospel are foolishness to those that walk according to the sight of Reason: for saith he, The foolishness of God is wiser than men; he speaks here in the apprehension of the world, that is, the great things of God are accounted by the men of the world but foolishness, I but it's wiser than their wisdom,*
and

and therefore you see your calling Brethren, how that not many wise men after the flesh, nor many mighty, nor many noble are called: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; And base things of the world, and things which are despised hath God chosen, yea and things which are not (that are nought let by) to bring to nought things that are. You may see by this Scripture (read it at your leisure) how Gods design is to blast the wisdom of the World, and to be a school of worldly excellencies; and he hath to set things in the way of Salvation as those that will stick according to the rules of their own Reason; must perish and be undone eternally: they shall never come to know the things of God.

It's a dangerous thing further (yet Reason, take it considered without the corruption of it, is an excellent thing) but walking according to it, it turns that which is an excellent thing in itself to be a mischief to thee, to be a means to harden thee against God and his waies, and to be a means to put off the Truths: A man that hath strong Natural Parts, deep Reason, and yet a corrupt heart: Oh how can this man fence off the Truth of God when others cannot: And hence it is that many times the Word works upon those that are weaker in Natural Parts than upon others, because when the Word of God comes to such a one, he hath nothing to fence off the Truth, whereas another man that is subtil, and hath strong Natural Parts, he will have this and the other Objection against it; and surely this cannot be so, because of this reason, and the other reason; and so seems to baffle the Truths of God when indeed he doth but baffle his own soul; and so he blees himself that he hath baffled it, and fanc'd it off, when as it is but for his own ruin. And hence it is that when Christ came to preach, where do you hear of Christs converting any Scribes and Pharisees which were the learnedest men of the times: And you read of Paul that

that was for a long time together at *Athens*, yet you never read that there was a Church set up at *Athens* ; there was a Church set up at *Ephesus*, and *Galatia*, and *Colosse*, and *Philipi* : Now *Athens* was the University, was the place where the Scholers and Learned men were, and they derided *Paul*, and jeer'd at him, and so the Pharisees they derided Christ, because they by the strength of their parts could put off the Truths of God, Oh it's a miracle to see a man that hath strong Natural Parts, and a corrupt heart converted, of all men, if God doth convert them, they have cause to bleis God abundantly : Oh they will then see how their Natural Parts were opposite to the work of Conversion, and stand and wonder how God d'd over-power their Objecting hearts.

And by the way, you that have weak Natural Parts be not discouraged, for perhaps if you had had greater Natural parts, you might never have come to the understanding of Spiritual things as now you have : You read in Scripture of the women that followed Christ and his Apostles ; And when as *Paul* was sent to preach at *Macedonia*, and he had a vision in the night, saying, *Come over to Macedonia and help us* : we find that there were but few women that came to hear *Paul*, and amongst the rest God opened the heart of one *Lydia* a seller of purple. Men of strong natural parts, they fence off the Truths, and keepeth them at arms end ; but men of weaker parts have received them : And now this will be the glory of God to all eternity when you come to Heaven, that God should chuse you to reveal himself to, rather than the great ones of the world ; and therefore be not discouraged for the weakness of your Natural parts : There's a great deal of danger in walking according to the sight of mens Knowledge and Reason.

Again, Ther's this further evil in it, That it makes men very slight in Spiritual Duties ; Men that have nothing but Reason, they will perform Duties, but there's

no life nor vigor at all, no warmth of their hearts, no communion with God in them; I appeal to your Consciences, many of you that have gone but meerly in a fair Rational way before the world, though you do pray, and come to the Word, yet I appeal to you, What Communion with God have you? Those that walk according to Sight and Reason, are far from enjoyment of Communion with God; their hearts are very slight and dead in things that are Spiritual and Heavenly; all their Services that they perform are meer Natural, and therefore in a very low and mean way that they do them: you shall have those that are far beneath them in Natural Parts, when they come to pray, Oh there's a Spiritualness and Heavenliness in their Prayers; you shall have many poor people of very weak parts tending up groans and sighs in Prayer; but come to some that are Schollers, and they will have fine quaint Prayers, and set Phrases, but no warmth at all, no heat, no spiritualness at all that there is in them, because they go according to Reason, and act no higher but meerly the Principles of Reason.

Moreover, Those that go according to the Principles of Reason, may make an onset upon some work that God sets them about, but a thousand to one but they will never go through it; if there come any difficulty in the way they will quickly be carried off: there is no way to persevere in Godliness, but by being principled meerly by a Principle of Faith; if you be principled meerly by a Principle of Reason, you will never go through a Duty, but you will fault in it when you meet with any difficulty, or start aside like a broken bow.

Again, There is this evil in it, That if ever God work Grace upon any, they will be fuller of doubts, and fears, and perplexities than others are; ordinarily it is so; there is this evil in the remainder of corrupt Reason, and I have seen it by the examples that I have known of many men of excellent parts, they being converted have had more doubts about the Mysteries of Religion, more troubled with

with thoughts of Atheism, more perplexed in many things, and more followed with fears about their own Estates, they having been so addicted unto Reason, there doth remain so much strength of it, after their Conversion as their Reason doth puzzle them extremely: whereas you have many of the nearer sort of people when God works Sanctifying Grace in their hearts, they never have any such doubts and fears, they look at nothing but in the morning to commit their souls to God, and read the Word; and when they meet with a Promise, their souls close with it, and blesse God for it, and to go about their business with comfort and joy, and never call any thing to into Question; the Devil hath not a forge in their understandings fit for his turn: but certainly a mans understanding that is of a large Capacity and not perfectly Sanctified, the Devil can make a great use of the unsanctified part of it to forge a great many questions and doubts that wil puzzle and perplex the soul: So far as thou walkest according to Reason, so far thou wilt be brought into perplexity, and therefore there is a great deal of danger in walking according to the sight of thine eyes.

Wherefore by way of Application,



CHAE

CHAP. XI.

Use 1. We must not follow the example of men of Parts. Use 2. Men of Parts must be humble. Use 3. In the month of Conversion, judge not according to Reason. Use 4. To rebuke those that come not so high as Reason, or as Heart. Use 5. Saints must have a Principle above Sanctified Reason.

Hence you see what a vain thing it is to follow the Examples of Men of Parts.

USE I.

If it be so evil to walk according to the sight of mens Understandings, Then surely it's a vain thing to walk as they walk, and to make their walk to be the rule of thy walk: Oh no, we must not walk according to our own Reason, much less according to the Reason of other men; that's a double folly. It's a folly and danger to walk according to the dictates of our own Reason; of other mens, that's a very great madneis. No, we should seek to God that he would open our eyes, that we may understand and that by a Principle higher than Reason, that we may walk in a safe way indeed.

USE II.

Secondly, Hence let men that are of Parts learn to be humbled before God: There's nothing in the world puffe up mens minds more than the strength of Parts, than the quick sight that they have of things: when they come into company, and they see that they can have ser-

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ches beyond their Companion, and can see into a busines more clearly than others, they are ready to despise other men, and they are somebody in their own thoughts : Oh walk humbly before the Lord you that have parts more than others, lest your parts be your undoing, lest God gives you up to walk according to your own understandings, unto your own Counsels, and then you are undone.

USE III

It's an Use of special Direction to those that God begins at first to work the work of Conversion, unto yong Converts. I beseech you consider of this one thing, and lay up this, and if God would but settle this one thing home, it may recompence you for what difficulties you come through to wait at Wildoms gate; that is, When God is beginning to make himself known to you, and to shew you the things of Jesus Christ, and your Eternal Estate; take heed of poring too much by the eye of Reason, and judging of things according to Reason; it will keep you off from Christ if you do so: If you would indeed have the Word go on graciously and comfortably in your hearts, you must lay the naked Word and your hearts together, and do not puzzle your selves by Reason, I cannot understand how this and this thing should be thus and thus: As now, a poor soul when God begins to work, the Devil casts in this Temptation, and Reason helps to strengthen it, That such a poor wretch as I, so vile, so wicked, yet that God should have regard to me, that can do nothing: there are others that are of great Parts, and yet that God should reject them that are able to do great things, repeat Sermons, and have great Memories, and yet that God should reject them, and have regard to me; what Service can I do for God? surely it will never come to good. I Reason will tel you so, in a way of Reason you cannot see how this should be: but
when

when you have to do in matters that concerns your souls, you must remember not to be acted by the eye of your Understanding, it is dangerous. I remember *Luther* hath such a Speech, *Reason is the most cruel Enemy to Faith that can be*: And in another place, saith he, *In the matters of God we must not be asking why so, and what's the Reason of every thing*: If we walk according to Reason in the great things of Godliness and Eternal Life, we shall hinder our selves exceedingly; and therefore let all yong Converts in the matters that concern their Souls and Eternal Estates, not hearken too much to what Reason saith: and though Reason say it cannot be, yet know, if the Word saith otherwise. I must go according to the Word. I know not how it should be, I cannot see how such a wretched heart as mine should ever be brought to any good at all, and how God should take delight and Pleasure in me, and how I should come to have communion with God, I cannot see how ever I should come to this. Well, though you cannot see it, look at the Word, and rather shut the eye of Reason than follow the Dictates of Reason: we must not walk by sight, nor walk by the Eye of Reason.

USE IV.

Further, It should have been to rebuke those that come not up so high as Reason: There be many that walk in such a base and wicked course that Reason would convince them to the contrary, and God will bring their Reason against them one day: The Gentiles that had nothing but the sight of Reason, would have scorn'd such waies as many walk in, they did abominate those waies of yours. Then how far are you from the walk of the Saints, and walking with God, that come not to so high a walk as the very Heathens walk; they walk'd up more to the Rules of Right Reason than thou dost.

U. S. E. V.

The next thing is, That a Saint should be so far from ordering their waies according to Reason, as their very Sanctified Knowledge is not sufficient; though they come to have the Spirit of God to Sanctifie their Reason, yet they must have a Principle beyond this. I mean by this, That Sanctified Knowledge is not sufficient: There are many things, and the great and necessary things of Eternal Life, which are things that are to be apprehended by a Principle beyond Knowledge, which is Faith, that we cannot by Knowledge come to apprehend: As thus; The Mystery of the Trinity, of the Personal Union of both Natures in Christ, how these Bodies of ours should come to be more glorious than the Sun in the Firmament: it's impossible that we should come by Knowledge to have these things made real to us in this world; no, it must be by Faith: that's thus. The Evidence that we have of them, it is not because we come to understand these things, how these things should be by any Knowledge, but meerly because we believe what God hath said, for that's the difference between taking things by Faith, and taking things by Knowledge: we do not uile to say that we believe that twice Two is Four, because that we know it by Reason: Believing is grounded upon the Testimony of another, and the proper Object of Faith is such things as are out of the reach of Knowledge: I work upon some Principles of Knowledge, indeed there are some Principles that I know; and I ground upon these, whereby I come to know that God saith thus and thus: and then I come to have this made evident to me by Faith, that goes beyond my Knowledge; for those things that we apprehend by Faith, are such things that we shall have and enjoy when Knowledge is gone. In 1 Cor. 13. saith the Apostle there, *We now* (saith he) *see through a glass darkly, but then face to face: now I know in part, but then*

them shall I know even as also I am known: our Sanctified Knowledge, it's not that which shall be hereafter: But by Faith we come to have the same things in effect, though not in degree; as the things of Heaven and Eternal Life that we shall enjoy when Knowledge shall be done away: Faith can get into Heaven to the Throne of God, and make evident and cleer to the soul such things as we cannot come to have now by Knowledge, though our Knowledge be Sanctified: Observe what I mean in it, If we had nothing but Knowledge; and Knowledge Sanctified, that is, our understandings delivered from our corruption, and made as perfect as *Adams* was; yea, though our Knowledge had some Sanctified Grace whereby we were able to understand many Spiritual things beyond what *Adam* did, yet still there is something that we cannot have by Sanctified Knowledge without an higher Principle; we cannot fetch in the Truths of the Trinity, nor of the Personal Union of the Two Natures of Christ; though our Understandings have Grace in them, yet there is no Grace but that of Faith that is able to fetch in such things to make them to be real to the soul; and that I verily think the Apostle here meant, for he speaks how God is absent, *When we are at home in the body, we are absent from the Lord*: we know something of God now though we are in the body, I but yet we are absent from God to all that; for saith he, *We walk by Faith, and not by Sight*: that is, there are other things of God than we can see, and understand by Knowledge, yet by Faith these are made real to us, and therefore in *Heb. 11.* it is said there, *that Faith is the evidence of things not seen*: Certainly there the Apostle doth not mean by things not seen, only things that I do not see with my bodily eyes, but it is the evidence of things that I cannot see with my understanding; yea, I cannot in a way of Knowledge; though my Knowledge is Sanctified to me, yet I cannot come by my Knowledge to take in those things and make them evident to me, but by Faith they are,

are, so that we walk by Faith, and not by Sight, beyond all our Natural Knowledg, and beyond all our Sanctified Knowledg, we have a Principle that carries us higher.



CHAP. XII.

Saints expect greater Glory than they understand: The Ground of Faith is Divine Revelation, and this is different from Knowledg, though Sanctified, which must be done away, when we shall understand not by way of Reason as now, but by the immediate presence of God.

ONly this now for the working upon your hearts by it, there's this useful and fruitful Note.

That certainly there are greater things that the Saints by Faith are taught to expect, and that by faith are made evident to them, greater things than ever they knew or could reach to by any Spiritual Understanding: we can by our Spiritual Understanding come to know that there is a great good in communion and enjoyment of God; but Faith makes good to us a greater good than we can know; we have some Notions about God and Heaven; but Faith is higher than all our Knowledg, therefore the Saints may expect greater happiness and glory in Heaven than ever they understood. The weakest Christian that hath his understanding elevated by Spiritual Illumination, is able to understand such things as the strongest man in the world that is ripest in his Natural Parts cannot

not reach unto: but ye: by the exercise of thy Faith thou maiest bring home to thy soul the comfort of things beyond all thy Spiritual understanding, and so thou maiest pray to God that he would do thee good beyond what thou canst ask or think: This is the life indeed of a Christian; when a Christian doth not only make use of Natural understanding, and rise as high as he can there: But then when a Christian is illuminated by Spiritual illumination, and so comes to understand the things of God, and then comes with an Act of Faith; I but there are things that are beyond all these things that I know: For Knowledge is by the Causes or by the Effects; but now Faith goes beyond the taking in things by Causes and Effects, it takes in merely by Revelation, so that Faith brings to the soul things that are unutterable; as Paul saith of himself when he was caught up into the third Heavens, there he heard words that were unutterable: and so Faith doth raise the souls of men to converse with the things of Heaven that are unutterable and inconceivable to their understandings. And this is the excellency of a Christian; when he can walk thus, he can walk on high. This is to walk with God indeed.

Grace doth raise Reason higher than it was, and doth take away much corruption from Reason; but yet the Principle of the Saints in their walks is beyond their Sanctified Reason: that's thus, The main thing that doth guide and carry on the Saints in their way is that which is beyond what can be known by Reason in this world, elevated to the greatest height, as for instance, The Principal things of Christian Religion that the good of the Saints consists in, cannot be known by Reason, though elevated by Grace, it must be in a way of Faith, and Beleeving: As one God in three Persons, we beleeve it, but we cannot know it that there is One in Three, Father, Son, and holy Spirit, Reason can never reach to this, no, though it be Sanctified: That the way of Salvation is by a Mediator, God and Man, this is beyond Reason.

Reason in the greatest height of it. The Glory of the Body; That it should be made more glorious than the Sun in the Firmament; the way of our Communion with God and Christ in Heaven, for God to be all in all; one cannot apprehend this by Reason, but it must be by a Principle of Faith: Let our Knowledge be raised by grace to the height, we can never come to know the causes of such things as these are: but the ground of our Faith is chiefly Divine Revelation; now to receive a thing upon Divine Revelation, is different from the receiving of it in a way of Knowledge; the Scripture is clear in this, and for it take these two or three Texts:

The first is in 1 Cor. 2. 9. *But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: Eye hath not seen, Ear hath not heard, neither hath entered into the heart of Man, no not into the hearts of the Saints by any way of Knowledge; But God hath revealed them to us by his Spirit; it is by Revelation:* There's a great deal of difference between having things by way of Knowledge, and Revelation: When I have things in a way of Knowledge, I come to understand them upon such Principles as are written in mans Nature, or when I know that the whole is greater than any part; I do not say that I believe it, but I know it; but that which I come to believe, it's that which we have no evidence of by any way of Reason, but only by Revelation: There may be many Reasons given in a way of helping and strengthening us to believe the Scripture, and many things in Religion; but that which is the ground and bottom of all, must be a Revelation by the holy Spirit, for Reason can never reach to those things that are the very Principles of Faith, they are beyond Reason: such things as eye hath not seen, nor Ear hath heard, neither hath entered into the heart of man.

And that place in 1 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not*

not seen; they are not seen by us, neither by Sence, nor any kind of Reason, though never so elevated by Grace; they are not seen, but beleevd.

And so that in 1 John, 3. 2. saith he, *Beloved, we are now the Sons of God, we are sanctified by the Spirit of God; but it doth not yet appear what we shall be: we cannot understand by Reason, not by any kind of elevation of Reason what we shall be; But we know, that when he shall appear, we shall be like him, for then we shall see him as he is.* We do not now see God in any way of Reason so as we shall then, only we beleeve great things about God, but we are not able to behold him; therefore in 1 Pet. 1. 8. *Whom having not seen, ye love, in whom, though now you see him not, yet beleeving: You see how Beleeving is opposed to Seeing of God: therefore it's said of Moses, He saw him that was invisible; he was invisible in a way of Reason, but he was seen in a way of Faith: Faith doth rise higher than Sanctified Reason. We have some kind of knowledge of some Spiritual things; but this knowledge that we have must be done away; therefore certainly there are things that we beleeve, that are beyond our knowledge, beyond the knowledge of the Saints; for the Apostle in 1 Cor. 13. 8. speaks of the knowledge of the Saints there, and saith, Love never faileth: but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away.*

It's a very strange Expression, *Whether there be Knowledge, it shall vanish away*: What our Knowledge vanish away! Shall not the Saints have Knowledge in Heaven? Surely their Knowledge, you wil say, should be encreased in Heaven: But the Text saith here, that Knowledge shall vanish away; that is, the things that we shall come to see in Heaven, they are things that are so high and great, that are beyond the coming to understand in that way of Reason as now we understand things in this world. We come to have Knowledge, How? By

the Sences; for so the Philosopher saith, Nothing goes into the Understanding, but first comes into the Sense: We come to have Knowledge from without, and we come to work from what is presented from without us; but this same kind of Knowledge shall be done away; we shall then only be swallowed up in God himself, in the Beatifical Vision of the most High; we shall see as we are seen: Certainly *we are seen*, that is, God knows us not in the way as we know things in this world, and we shall know God as he knows us, we shall have our Understandings inlightened with an immediate presence of God shining upon the Understanding, and the Understanding even swallowed up in God himself, so that Knowledge shall be done away: So then, there are things it seems in Heaven that are beyond our Knowledge, for when we come to enjoy those things, our very knowledge shall be done away. I remember that Mr. Calvin upon this Scripture saith, That all the Natural Excellencies of men here in this world, the excellent Parts and Gifts they have in the knowledge of Arts and Sciences, shall be done away; and therefore those that have weak Natural Parts, may have as cleer a sight and vision of God as the greatest and most learned men in the world: Our Natural abilities that we have here, wil not be any way helpful to us to the knowledge of God when we come to Heaven; but the poor weak people that are of low Understandings, so that they scarce understand any thing in a way of common Reason, yet they shall have as much Knowledge of God, and as cleer an Inlight into the Nature of that pure Being of Beings, and into the glorious things of God, as the greatest Rabbys that ever was upon the face of the Earth, for Knowledge shall be done away. There are therefore things that are beyond Sense, beyond our Reason that is elevated to the greatest height here in this world: and we walk by Faith. This might be of great comfort to those that have weak Parts here in this world; though their Parts be weak, yet that will not hinder them in the

receiving

receiving of the glorious things of Heaven.

But I shall leave that about walking by Sight, and come to treat about that which is the Principal Truth in the Text: *For we walk by Faith, and not by Sight.*

CHAP. XIII

The Walk of a Saint on Earth, is the Walk of Faith.

What the walk of Faith is, is described, 1 Generally.

2 Particularly. First, In respect of its End, which

is Twofold: 1. The enjoyment of Communion with

God. 2 The Glorifying of God (both in a Gospel

way.) Secondly, In respect of its Rule. Thirdly,

In respect of its Separation from uncleanness in

thoughts and actions. Fourthly, In respect of its

attning upon Christ for strength to walk. Fifthly, In

respect of its attning upon Christ for strength, 1 To re-

sist oppositions, persecutions, outward and inward.

2 To get above discouragements. 3 To be carried

through difficulties. Sixtly, In respect of its perfor-

mance of Duties without self ends. Seventhly, In

respect of its real satisfaction without enjoyment.

Eightly, In respect of its dependancy upon God in

want of means. Ninthly, In respect of its Progress.

Tenthly, Of its constancy. Eleventhly, Of its su-

tableness to things beleaved.

The Walk of a Saint on Earth, is the Walk of Faith.

IN the handling of this precious, and absolutely necessary Point,

First, I shall shew, *What the Walk of Faith is;*

Hh 2

when

when a Saint may be said to walk by Faith.

Secondly, *That this is, and ought to be the only walk of Saints on this side Heaven.*

Thirdly, *The necessity of it.*

Fourthly, *The Excellency of it.*

Fifthly, *Some Encouragements unto Saints when they want Sight and Sence.*

Sixthly, *Choice Rules that we are to observe in the want of our Sight and Sence, yea, how we should exercise Faith in the want of all.*

Lastly, *How Faith carries the soul through all kind of difficulties in this world; when Sight fails, yet Faith carries through.* These are the Principal Heads in this Treatise.

First, What it is to walk by Faith; briefly, and more Generally thus:

Then doth a Soul walk by Faith, when the soul walks on in the way that God would have it, when Sence and Reason is at a stand, by what Faith brings to it: Many times a Christian in his course finds all things that appear to Sence and Reason to fail him, and the soul is at a loss in respect of those things, but yet Faith comes and helps at a dead lift: when Sence and Reason knows not how to go any further, Faith brings in that which carries on the soul in the way that God would have it: This is to walk by Faith.

But more Particularly thus:

To describe the Walk of a Saint by his Faith.

First, The Scope and End of the way of a Saint is presented unto him by Faith; for in a walk, a man looks at some End: Now the End and Scope of a Christians Walk, to what he walks, is Two-fold.

- 1 Either the enjoyment of Communion with God.
- 2 Or the Glorifying of God.

Object. But you will say, *Why is it only Faith that doth present this, the Glorifying of God, and the enjoyment of Communion with him?* we may know by Reason

from

Firstly, Secondly

son that we were made for God, and we are to glorifie God in our way in the course of our lives, Reason would tell us this: and that the chiefest good of a Rational Creature is in Communion with God, Reason hints to us this; why do you say then that Faith presents this to the soul? though there be no Faith, yet a man by Reason may be convinc'd he ought to glorifie God, and that his Happiness is in Communion with him.

Ans^r. To that I answer this, That indeed Reason will tell us these two things, but in a lower and darker way than Faith doth, and the happiness of man in either of these two things is but Natural so far as Reason carries it: Reason tells me I am to glorifie God, let me glorifie God no otherwise than Reason tells me, it's but in a Natural way: And Reason saith that my happiness is in the enjoyment of God, but if I enjoy God never any otherwise than Reason presents God to me, I can have but a Natural Happiness. But Faith goes further in presenting this Scope and End of my life: Faith tells me that I am to glorifie God in the way of the Covenant of Grace, I am to glorifie God in and by Jesus Christ, his Son; I am in the whole course of my life to lift up the Glory of God as it is revealed in the Gospel, God in Christ: and truly till we come to know this Glory that God would have from his Creature, namely the glorifying of him in his Son, in the way that he hath propounded himself, we never give him any Glory that he accepts of. He may so far accept of it, as he may bless us with some outward temporal Blessings in this world, but never accepts of it to Eternal Life; A man that hath never such strength of Reason, and sees he must not live as a Beast, but he must acknowledg and worship God that is the Infinite Supream Being of all things, he may come to know this in the light of Reason; but if he rises no higher, it's but in a Natural way, and God accepts not of that: But now when the soul comes to know God in Jesus Christ, and comes to understand the brightness of the glory

glory of God as it shines in the face of Christ, and so comes to honor him in the way of the Gospel: this is the Scope of a Christians walk: And this is to walk by Faith. And when men only in a Rational way look at God as the last End, and to as the highest good, this is but meer Natural: But when I look upon God in Christ as my happiness in him, when I look upon God as communicating himself to his Creature through his Son, look upon the interest that my soul hath in him through Jesus Christ.

Her's the Scope of my life if I be a true Christian, the working of my heart, and all the actions of my life tend this way: you never knew what it was to walk by Faith, except you had the Scope of your life presented to you by Faith, shewing you what it is to glorify God in his Son, and enjoy Communion with God in him. And that's the first thing in the Walk of Faith.

Secondly, The soul in walking by Faith is guided by the Rule that Faith doth present unto it: As it hath the Scope and Aim that Faith doth present to it, so the Rule that doth guide it is only presented to the soul by Faith, only by Faith: I confesse Reason will go far, will present unto men many Rules for the guiding of them in the course of their lives; such and such a way is suitable to right Reason, and such a way is against Reason, and thus far your fair Civil worldly meago; they see what is according to the Rule of right Reason, and so they are guided: But Faith presents a better Rule, the Rule of the New Creature, *Those that walk according to this Rule, (that the Apostle speaks of in Gal. 6. 16.) peace shall be on them, and the whole Israel of God.* This Rule is plainly the Rule of the New Creature, *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new Creature;* and saith he, as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God: Faith shews to my soul what

what the Rule of my way is: the Rule of the new Creature as it is revealed in the Gospel, those Gospel Rules which I find in the Word: that only are made known to me by Revelation and Faith: Whatsoever Revelation it be that the soul doth receive, it is enabled to receive it by Faith: And so, if it be but merely a History, then we call it an Historical Faith; or if a Miracle, then a Miraculous Faith; or if it be the Revelation about the Grace of God in his Son to my soul, then it comes to be justifying Faith: But the Nature of Faith in general is that Vertue or Grace whereby the soul receives readily and freely the Revelation of the mind of God in the Gospel where God lets out the way of bringing men to Eternal Life by Jesus Christ: Now Faith, it is the receiving of these Truths of God thus revealed, and those men that stick so upon it, that they will receive nothing but what they can have Reason for, they will fall short in the day of Jesus Christ, they will fall short of that Rule that will guide men to Eternal Life. And that's the Second thing, when the soul is guided by such a Rule as Faith only presents unto it.

Thirdly, The Walk of Faith is, When the way of a Soul is likewise by Faith; that is, the way of Holiness, it is a way that is by Faith.

Quest. You will say, What do you mean by, The way of Holiness, it is the way that is by Faith?

Ans. By that I mean this, That whereby the soul comes to be separated in its actions, in the course of it, from all filthiness and uncleanness, it's Faith purifies the heart, it's nothing but this: then the soul walks by Faith, when by receiving those Divine Principles that are revealed in the Word it comes to be enabled to separate it's self for God from all uncleanness, and to separate the actions of it from the filth and uncleanness of the world, from those mixtures of filth that the actions of other men are mingled withal; then doth a soul walk by Faith

Faith when there is that Power in its beleeving: Thou sayest thou dost beleeve such and such Truths that are revealed in the Word, but what power hath thy Faith to cleanse thee? That's the way of Faith when it hath that power in it to separate thee from mixtures and base uncleannesses in the workings of thy heart and in the actions of thy life.

Fourthly, When Faith brings in strength unto the soul to enable it to go on in its way: The strength that a soul gets is by Faith, the closing of the soul with Jesus Christ, and by Faith drawing vertue from Jesus Christ, as the poor woman in the Gospel found vertue to come from Christ: so when a Christian finds want of strength to the performance of any action that God requires, what doth he now? it may be some will resolve I will do thus and thus, and leave my sin, and set upon a better Course, and they go forth in the strength of their own Resolutions, and perhaps they do somewhat, and reform their lives a little more than formerly they did: I but this is not the walk by Faith; but a Christian that walks by Faith, when he comes to see what God requires of him, and withal finds his own inability, he then goes and acts his Faith upon Jesus Christ, and the Covenant of Grace, and the Promises, and there draws strength to enable him to the performance of what God requires of him.

Fifthly, A Christian walks by Faith, when Faith brings in, not only power to do that which is required, but when there is any opposition; Faith enables to resist opposition, to resist whatsoever is in the way to hinder the Walk: As there's either opposition from without, Persecution, when men oppose such a way, and set themselves against it. Now when a Christian acting of Faith can be carried on, Though I be weak otherwise, yet through Faith in Christ I can go through opposition, and whatsoever I suffer for Christ, yet still through that

which

which Christ hath revealed to me in the Gospel. Or if not outward, yet there may be inward oppositions, the fiery Darts of the Devil; you know the Scripture saith, That Faith is a *Shield* that quenches the fiery darts of the Devil; not only that keeps them off, but quenches them; this is a strange kind of Shield: A Shield, especially when Darts, and Bows, and Arrows, was of great use: Here the Devil shoots fiery Arrows; as sometimes in War, they have such a device that they will shoot out of Cannons, Bullets red hot; so the Devil he shoots fiery Arrows: But this Shield doth not only resist them, but quenches the fiery Darts of the Devil. And so Faith is an *Anchor* in the midst of storms and tempests to keep the soul from suffering of Ship-wrack; and not only helps against opposition, but lifts it up above discouragements, and carries it through all difficulties: I put these three together; When by what Faith brings in, the soul is enabled to go through oppositions; Railed above Discouragements; And carried through difficulties; then is a Christian said to walk.

Sixthly, Then doth a Christian walk by Faith, when his great care is to go on in his Duty, but for what shall become of him, for the success, he can commit all to God: Here's a Christian walking by Faith; when he so orders his life, as nothing troubles him in this world what should become of him, how he should be provided for, what success he should have; but let me be where the Lord would have me, and do what he would have me, and commit all my waies and success unto God alone.

Seventhly, A Christian when he can satisfy his soul by what he receives by Faith as really and truly as any other men can satisfy themselves in the enjoyment of any good: Look what satisfaction to their spirits other men have in the enjoyment of what they desire, that satisfaction a Christian that walks by Faith hath, in the belie-

ving what is promised ; he can find as great satisfaction in the believing what is promised, as other men can find in the enjoyment of what they have for the present: Oh this is the walk of a Christian in his way. A man that is not acquainted with this Grace of Faith, is eager in the desiring of such and such things, and if he cannot have his desire satisfied, he is never quiet ; nothing will calm him but the satisfaction of his desire : I but, now a Christian can look into the Promise, and if he sees but the good thing promised, he is as well satisfied in the Promise, as the other is in the enjoyment of his desire ; and indeed ther's a great deal more satisfaction in the receiving of the Promise, than there is in what all the Creatures in the world can afford for the satisfaction of our desires ; If God should give us the enjoyment of all Creatures in the world, they cannot so satisfy the desires of the soule, as a Promise can satisfy the desires of a Believer ; and this indeed is a great mystery in this walk by Faith : But this is the way of a Christian, and those that understand what the walk of Faith is, know what I mean : But unto carnal hearts they seem to be riddles, and they think them Airy Conceits and Notions ; but such as know what it is to walk by Faith, know otherwise : Let but a word of Promise be given out, it's enough for a soule that walks by Faith : And because this is a great Point, I'll give you a Text or two to shew what satisfaction a Promise is to a believing soule that walks by Faith.

The first Scripture is in 2 Chron. 20. you find that Jehoshaphat had been praying to God in the time of a great danger, and having been praying, he received an answer of his prayer in the 17. verie, *Ye shall not need to fight in this battel, stand still, move not, and behold the Lord towards you, &c.* here he receives the Promise : Mark then in the 19. verie, *And the Levites of the children of the Kobathites, and of the Children of the Korhites stood up to praise the Lord God of Israel with a loud voyce on high : They seld a praising present-*

ly, they had not got the Victory; and in the 20. verse, there's an Exhortation to beleve, *Put your trust in the Lord your God, and ye shall be assured; beleve his Prophets, and ye shall prosper:* and in the 21. verse, *When he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of Holiness as they went out before the Army; and to say, praise the Lord, for his mercy endureth for ever:* Was Jehoshaphat out of his danger that he set singers to praise the Lord, for his mercy endured for ever? No, he was in as great a danger as before, only he had a Promise, and having a Promise, he thinks of nothing but praising of God, for his mercy endures for ever: A Carnal heart would have said, stay, let us first see what the success will be, and then we will sing praise; nay saith he, I have a Promise, and I am satisfied as much in that, as another man would be satisfied in the Victory.

Another Scripture which is very famous for this, and that is in the 108. Psalm, 7. verse, *God hath spoken in his Holiness: God hath spoken; the word is, Come out: What then? I will rejoyce;* presently, he doth not stay for the fulfilling of the Word; I have the Word, and I know he is holy in all his Work; *I will rejoyce, I will divide Sechem, and meet out the valley of Succoth; Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine hand; Judah is my Law-giver, Moab is my washpot; over Edom will I cast out my shoe: over Philistia will I triumph:* And all this because God had spoken, the thing was not done; but the Prophet was as much satisfied in the Word, as in the thing being done. This is to walk by Faith; When the soul can be satisfied in a Promise as much as others are in the enjoyment of what they have.

Eighthly, When the Soul can depend upon God alone for all, in the want of all means; when all means shall fail, and if it would consult with Flesh and Blood,

with Means, with Second Causes, it fees its self undone; but in the failing of all these means, yet the soul can depend upon God, and yet conclude, *It shall be*. As you know that was the Commendations of *Abraham* when his Body was even dead, yet contrary to Hope he could beleeve; let become of means what will, yet it is God that hath promised, and I can depend upon God in the want of all means.

Ninthly, The Progress that the Soul makes in the waies of Godliness, is by Faith; the walk of a Saint is from Faith to Faith, from one degree to another; according as Faith encreases, so there's a Progress made in the waies of Godliness; when a soul doth not stand at a stay, he is not the same that is was seven yeers ago, but is got higher and higher, and neerer to God, and all by Faith, Faith doth act the soul still higher and higher to God in a constant way and course: That Progress that a Saint makes is by Faith.

Tenthly, The Constancy of enduring in a Christian Course, it is likewise by Faith; as it's said of *Moses*, *he endured*, as seeing him that is invisible, that was invisible to Sense or Reason; but by Faith he did endure: whatsoever hinderances he had in his way, yet he kept on his way to the end, and so received the end of his Faith, even the Salvation of his Soul.

Eleventhly, Yet one more there is, and that's a General; When a Saint doth in his whol Course walk as it beleeves one that doth beleeve such glorious things as he doth, when he holds forth in his life, the glory and beauty of those things that he professes he doth beleeve; for Christians they do profess their beleeving of very great things; The beleeving in God and Christ, and the special interest that their souls have in God; the beleeving in the Covenant of Grace; the beleeving of the things of the

the Kingdom of Heaven, of their everlasting enjoyment of God there: these are great things: He may be said then to walk by Faith, when in his life and Conversation there is a firmness, and an agreement to all these great things that he professes he doth beleieve: You Christians, when you speak of such great things that you say you do beleieve, even such things that the Angels desire to pry into, do you hold forth this in your lives? This is the walk of Faith, when the walk of your lives is futable to what you profess you do beleieve: Oh then put all these together, and then may a Christian be said to walk by Faith:

When the Scope of his Life, and End of it, is presented by Faith.

When the Rule of his Life is by Faith.

When the way of his life, the separation from uncleanness and filthiness, is by Faith.

When the strength that he hath to walk, is by Faith.

When the power to resist opposition; To be raised above Discouragements; and to go through difficulties, are by Faith.

When he can take care for nothing but only to be where God would have him, and do what God requires of him, and leaves all to God.

When he can be satisfied in the Promise as well as others can be in the enjoyment.

And when in the want of all means, yet he can depend upon God.

When his Progress and going on, is through Faith; from Faith to Faith.

When his Constancy and Enduring to the end, is by Faith.

And when in his whol Conversation he holds forth the glory of his Faith, and lives futable to those great and glorious things that he professes he doth beleieve: Here is one that walks by Faith in his Course, here indeed is the life of a Saint on Earth: And whereas the Scripture saith,

faith, the Just lives by Faith; the holy Spirit seems to take a great delight in the Phrase, for it's very often repeated in Scripture: And thus the Just lives and walks by Faith. That's the first thing.



CHAP. XIV.

The Saints in all Ages have walked by Faith. 1

Enoch. 2 *Noah.* 3 *Abraham.* 4 *Jacob.*

5 *All the Patriarchs.* 6 *David.* 7 *Jonah.*

8 *Church, though they had less means, and a less glorious object than we have.*

I Might shew you the Examples of the Saints at all times, how they have made their walk a walk of Faith.

1 As *Enoch's* walking with God was by Faith; that is apparent in *Heb. 11.* he pleased God; and if you read the *Epistle of Jude*, there you shall see the walk of *Enoch* with God, And *Enoch* also, the seventh from *Adam*, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints: *Enoch* that was the seventh from *Adam*, yet he beleaved the coming of the Lord with ten thousands of his Saints though it were almost six thousand yeers ago, yet *Enoch's* Faith reached to it: *Enoch* when he saw ungodly men, and heard them speak hard speeches against the waies of God, looked beyond all their prosperity, and as he should say, it may be they prosper in this world, and they speak hard speeches; On the hard speeches that many ungodly

ly men belch out against the waies of God: though they prospered a while; yet *Enoch* could look beyond all their prosperity, and by his Faith was able to see the coming of *Jesus Christ* when he shall come with ten thousands of his Saints in all his glory at the great day, and the sight of this made *Enoch* walk on in his way; as if he should say, let others do what they will, and please themselves in their ungodly waies, and walk according to the Flesh; I dare not walk as they walk, for why? Oh I beleve the Coming of *Christ* in all his Glory, *Enoch*: *Enoch* that lived almost six thousand yeers ago, yet he by Faith could behold the coming of *Christ*, and by that work of his Faith was he kept on in his walking with God; let men do as they please, yet he would keep on constantly in his way, and this Text shews what it was that kept him on in his way.

2 And so *Noah*, he walked with God in his Generation, surely it was by Faith too; that place in *Heb. 11.* shews plainly that it was by Faith; *By Faith Noah being warned of God of things not seen*: Mark, he did not walk by sight, but being warned of God of things not seen as yet; *moved with fear, prepared an Ark for the saving of his house, &c.* all was by Faith; and indeed that which he did, it could not be by any other Principle but by Faith.

For first, That he was so Godly in his Generation; you read in *Gen. 6.* that the whol world had corrupted their waies, *And God saw that the wickedness of man was great in the Earth, and that the very imagination and thoughts of his heart was only evil continually*: this was the corruption of the times wherein *Noah* lived; what kept *Noah* upright all this time, when mens wickedness was so great, and God was resolved to destroy men from off the face of the Earth; but saith he, *Noah found grace in the Eyes of the Lord, and Noah was a just man, and perfect in his Generation, and Noah walked with God*; surely it was by Faith: What could it be

be but a Principle of Faith that should make *Noah* fall upon building of an Ark one hundred and twenty yeers before? God tells *Noah* that there should be a Flood come upon the Earth, and therefore bids him build him an Ark: An Ark! we never read of any such vessel to swim in the Water: *Noah* might have had a thousand Reasonings; What should I that am upon dry Land, and well, must I go and build a Vessel that must carry me in the Water? and I build, what I alone, am I witer than all besides? they will come and mock, and what new kind of linething is this that you are a building? To what purpose should I go to build an Ark? I am no Marriner, and I know not how to mannage it: I but I must build it; and by Faith he went on in his way.

And then suppose that a Flood should come and destroy the whol Earth, is it a likely thing that the Water should come up upon the top of high hills? Yet *Noah* beleaved this.

And then, All my Neighbors that are about me, may kill me if they please, and put me out of the Ark, and take it themselves: Sence and Reason would tell him to; and yet *Noah* went on in his way.

Well, But suppose God do put me into the Ark, and keep other men that they should not take it from me, but that I should have the benefit of it: I but then God tells me that there must be in it all manner of Creatures, two and two to come into the Ark, all venemous Creatures, and wild and savage Creatures, they may destroy me? I but *Noah* beleaved this, that God would preserve him.

Again, I must have an Ark in which may be all sorts of Creatures, and food for all these, what Vessel would be able to hold this: But yet *Noah* beleaved God.

I but when they are there, surely the very filth that would come from those Creatures, would poyson me: yet *Noah* still beleaved.

And when I am in the Ark, and all the World shall be covered

covered over with Water; what shall become of me at last? yet he beleeveth that God would provide for him.

God put *Noahs* Faith to it, and by Faith he went into the Ark, and was preserved there: It was the walk of Faith that was *Noahs* walk in his Generation.

3 I might likewise shew you the walk of the Saints in other times; As of *Abraham*, how when he first came from his Fathers house, what a walk he took to walk into the Land of *Canaan*, and then afterwards into *Egypt*, up and down from place to place, and had not any possession at all but of a burying place, and was in the midst of dangers and oppositions from time to time, and how God tried him in the main thing that he promised him. Oh the walk of *Abraham* by Faith, was very famous.

4 And then the walk of *Jacob's* Faith.

5 And of all the Patriarks: the History of the Bible will discover to you the walk of all their Faith.

6 And the walk of *Dauids* Faith; after the promise of a Kingdom, yet how he was hunted up and down in the Wildernesse like a Partridge.

7 And *Jonah* when he was put into the Whales Belly, yet he still cries to the Lord, and there acts Faith.

8 And the Church of God in general, besides particular Saints: that place in *Lam. 3.* shews the notable words of Faith in the Church of God when they were in the greatest distress, and under the Captivity of their Enemies; at the 24. verse, *The Lord is my Portion, saith my soul, therefore will I hope in him: The Lord is good to them that wait for him, to the soul that seeketh him.*

The Lord is my portion, saith my soul: As if the Church should say thus, If I should consult what Reason saith, and what Sence saith, and what Temptation saith, and what the World saith, they would all say that God had forsaken me, that God hath left me: But I will not regard what Sence saith, what Reason saith, what Temptation saith, But the Lord is my portion, faith

saith my soul; I will conclude of this in the greatest distress that I am in, yet still the Lord is my portion, saith my soul. Still she holds to this in the midst of all her distresses: and we need not instance in further particulars the 11. chapter of the Epistle to the Hebrews, is a Comment upon my Text, there you have the walk of the Saints one after another, from Enoch's time to the Maccabees.

And yet take this one Note, they had not the means of Faith as we have, they had not the object of Faith revealed to them so gloriously as we have: Oh when we read the 11. chapter of the Epistle to the Hebrews, it should make us ashamed for, and troubled in the consideration of our Unbelief: Oh the glorious work of Faith that was in those Primitive Saints.

The work of Precious Faith in them appeared very gloriously; therefore it should occasion such a Meditation as this:

Oh! Should they that lived in the time of the old Testament, or before the New, yet should they thus walk by Faith? Oh how much more then should we that live in the time of the new Testament! Had they had but the four Evangelists to read over, of Christs being come in the flesh, and the manner of his coming, being born and living; and the Sermons of Christ, had they them but to have read over, and the Stories of his Apostles in the Acts, and the great mysteries of Grace that are revealed in the Epistles that we have; Oh what Faith do you think would there have been in them then! Read but the old Testament, and how little have you thereof of Jesus Christ, of the Covenant of Grace, and of the things of Eternal Life; no, the Apostle saith, that Glory and Immortality were brought to light by his Gospel; it was little known in the time of the Law, and yet the glimmerings that they had of those Objects of Faith, did strengthen them, and carried them through difficulties and oppositions whereby they were enabled to walk by Faith.

Faith: And so it is recorded of them for their Honor even to the end of the World; They received a good report by their walking by Faith, to be an Example to us; Oh that we that are Christians, and profess our believing in such glorious things as we do, we should be ashamed that we are led so much by Sense and Reason as we are: Oh let us labor above all things to manifest the Glory of Faith, for 'tis this that God especially aims at: 'tis the great design that God hath to lead his people along in such a way as may magnifie this grace of Faith: and therefore those of you do most honor God in the world that do most walk by Faith; not those men and women that have most comforts, they do not most honor God; those men and women that have most honors in the world, and most encouragements in the waies of obedience, these are not them that do bring most honor to God; but those that do walk most by Faith: when the Lord looks from Heaven, and sees a poor Creature that wanes Sense, and hath not those encouragements that others have, and it may be thou art not used in such excellent service that others are, and thou thinkest thus; Oh the Lord hath little use of me, I am not employed in such things as others are employed in. I do little Service for God in my Generation: I but dost thou exercise Faith in thy afflicted condition, in thy low condition, in that condition of thine where thou seemest as though God did but little regard thee, canst thou believe and exercise Faith in such a condition? know that this is acceptable before the Lord, and thou by the exercise of faith in thy low condition, mayest bring more honor to God than many that have excellent parts and gifts, and are employed in glorious Service for God. But of that we shall have occasion to speak more further when we come to that head of shewing the excellency of Walking by Faith,



CHAP. XV.

The necessity of walking by Faith: 1 Because the waies of God are mean and vile to Sence and Reason. 2 That there may be an agreement between us and God. 3 Because many things that are the Rule of our lives, depend meerly upon the will of God revealed without Reason. 4 That we may see the Authority of the Rule, and make it come with power to our hearts. 5 That we may see the reallity of Spiritual things. 6 That we may see through the colors and vain shewes that are put upon the waies of Sin. 7 Because the waies of God do sometimes seem contrary to his Word. 8 Because of oppositions, outward and inward. 9 Because by it only we please God. 10 Because the End of the Saints Walking, is above Reason. 11 Because the efficacy of all means we use for any good, depends upon Faith.

IN a Saints walking with God, his walk by Faith hath a Principal share. I have shewed what it was to walk by Faith. And then, that it was the walk of the Saints: this is finished. I shal proceed unto the necessity of this walking by Faith, and the Excellency of it: If a Christian doth not walk by Faith, he will certainly miscarry in his way.

First, The absolute Necessity that there is of it: If we wil profess our selves real Saints, and walk with God, we must have a great use of the Grace of Faith in all our waies.

1 The necessity of walking by Faith is this, Because that the waies of God have a great deal of outward mean-
nells in them, and appears to be vile to Sence & to natural
Reason; even the great things of the Gospel, they are foo-
lishness to a carnal heart. I remember Tacitus that was a
great Scholler, speaks of the way of the Jews (which were
the only people of God) the Way and Customs that God
taught them, *That it is absurd, and a sordid Way*; and
yet no people upon Earth had the mind of God revealed
to them, but they in their time: and Josephus tells of
one that speaking of the Jews, saith, They are hateful
to men, and more foolish than the very Barbarian:
These thoughts have carnal hearts of the Waies of God;
they are very mean and vile, ther-fore there is need of
Faith to shew us the way that we should walk in.

2 There is a necessity of Faith, That there may be an
Agreement between us and God, *Can two walk together
and not be agreed?* How can there be an Agreement be-
tween God and our souls but by Faith? *Rom. 5. 1. Be-
ing justified by Faith we have peace with God*; our
peace with God doth not come from any obedience to the
Commandement, but by Faith; it is not the reforming
thy life, though that must be, for it's a sign thou art not
at peace with God if thou doest not reform thy life; but
all these do not make up thy peace, that which makes up
thy peace with God is thy Faith in Christ; yea, and
when a Beleever hath made peace with God, yet after-
wards he may do that which shal break his peace, the
sence and the comfort o' it; yea, and so far break as there
may be a fatherly displeasure against him; now it must
be faith that must make it up, 'tis not enough to think
thus, I have done that which hath broke my peace with
God, The comfort of it to my soul, I will amend, and
reform, that's good, but that's not the thing that thou
must rest on: I but I will renew my Faith, and exer-
cise that upon Christ, and so make up my breach: *Re-
forming that will follow upon it*; but the main thing
that

that makes the Agreement, it's the work of Faith, and therefore Faith is absolutely necessary.

3 Faith is of absolute necessity to walk by, Because that many things that are to be the Rule of our lives, depend meerly upon the will of God as it is revealed in the Word without any Reason given for it: I confesse there are many things of the mind of God that we may see a Reason for, yea there are some Principles in mans Nature, that are not wholly done away by the fall, that will shew to him that such and such things are Rules for him to walk by: but there are others that are meerly by the will of God without any Reason at all, and therefore there is a necessity of Faith for the discovering of them unto us.

4 There is a necessity of Faith, That we might come to see the Authority of the Rule by which God would have us to walk: though we may by Reason see somewhat, yet there is a Divine Lustre and Authority in the Rule that we cannot come to know but by believing: in the 119. Psalm, 66. verse, saith David there, *Teach me good Judgment and Knowledge; for I have beleev'd thy Commandements*: Here you see the Commandements of God are an object of Faith, as well as the Promises, which many do not think of; they think their Faith is only to act upon the Promises, I but Faith is to act upon the Commandements: That which is received by believing, is received in another way than that which is received by Reason; as if he should say, I see some Reason in thy Commandements, I but there is a Divine Authority, and lustre and glory in thy Commandements which is beyond that which is to be revealed by Reason, and that I receive by Faith: I by Faith have come to see and apply that infinite Mercie, and Glory, and Authority that there is in thy Commandements: Oh that we could but learn this, to beleve the Commandements as well as to understand the Commandements, or to be convinced by Reason of them, that we are not to Lye, nor Swear,

Sweat, nor prophane the Sabbath, nor commit Adultery, nor do any act of Injustice; these things we may convince mens Consciences of: I but yet they do not believe the Commandements, that is, the infinite dreadful Authority that there is in them, for this, Reason doth not bring with power to the soul: Oh those that God works Faith in, they come to see, and to apply another kind of Authority in the Rule than they have done heretofore: therefore there is a necessity of Faith in our walking, even to make the Commands of God to come with power to our hearts.

5 There's a necessity of Faith that we might come to see the Reallity of Spiritual things; they are all but Notions to us untill we come to have the use of the Grace of Faith in the course of our lives; we may talk of Justification, and Sanctification, and Adoption, and Reconciliation, and of the Love of God shedding abroad, and of the Spirit of God, and being guided by Gods Spirit, and the Priviledges of the Saints, and such things; we indeed speak of these things, but they are but meer Fancies and Notions to us till we come to have Faith, and Faith gives a real Being; according to that in Heb. 11. *Faith is the substance of things hoped for*, it gives a substance to them, and makes them to appear the most real things in the World; therefore there is a necessity of Faith for the making of Spiritual things to be Realities to the soul.

6 There's a necessity of Faith in our walking. That we may be able to see through the colors and vain shew and pretences that are upon the waies of Sin, we shall be gul'd and deceived else by the color, and pretences, and fair shews that are put upon these, those guildings that are upon the waies of Sin; Sin will appear very fair and specious: the most dangerous and desperate waies of Sin will present themselves seemingly desirable to us, except we have a piercing eye of Faith to look beyond present things: Faith is necessary in our walk that we may see through

through those paintings and daubings that are put upon the wares of sin, that we may look beyond things that are present, it's said of carnal hearts, that they do not see afar off. 2 Per. 1. 8. *If these things be in you, and abound, they make you that you shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ: but he that lacketh these things is blind, and cannot see afar off.* He can see only things that are present; but you that have the knowledge of Christ, can see afar off. Oh there's a great necessity of Faith in the course of our lives.

7 A great necessity of Faith there is in our walk in the course of our lives, because that God doth seem in his way to go often so contrary to what he speaks in his Word; therefore I shewed you that Sense and Reason is not enough; : But now I am to shew you the necessity of Faith, because that God in his waies will appear to go so contrary to his Word that we shall not be able to see them: To that I have shewed you, that God in his Works doth sometimes seem to go contrary to his Word; As in *Abraham*: I'll give you some other Instances; As his bringing of his people Israel to the Land of Canaan; he promised to them a Land that should flow with Milk and Honey: they were brought into the Southern part of the Land at first, that for the greater part was the most barren; only some little might be fruitful; but it was of all the Land the dryest part, and the most fruitless; and this is the reason of that Expression that we have in the 126. *Psalms*, 4. saith the Psalmist there, *Turn again our Captivity O Lord, as the streams in the South*; the streams that were in the South were mighty refreshing and comfortable; there were streams in other parts of the Land as well as there; but they were most comfortable, because that the Southern part of the Land was so dry and barren, and therefore any streams in the South were very refreshing unto the people; and thence is this Phrase, *Turn again our Captivity as the streams*

in the South : God brings his people into the barrenest place at first ; what was this for, but to try their Faith ? It seemed to be contrary to what God said of the Land, that it should flow with Milk and Honey : And so if you read the 20. of *Judges*, 28. 31. compared, God made a Promise of Victory to the People, and yet you shall find, that though he promised them Victory, at first there was a slaughter made, and such a slaughter as encouraged the enemy to hope for a victory over them again the second time : After God makes the largest and fullest Promises of mercy to his people it's his usual way to seem to go quite contrary : Oh the waies of God are unsearchable and his judgments are past finding out : If there be not Faith, we shall presently be offended when we see that the Works of God seem to go contrary to that word that we have thought we have beleevied in.

8. A necessity there is too in respect of the strong oppositions that the Saints meet withal in their way ; they meet with the Devil, and World, and Flesh, and all opposing them in their way ; the oppositions from the world by waies of scorn, and contempt, and persecution, and it may be opposition from their kindred, from their Parents, from their Governors, from their nearest yoke-fellow, bosom friend ; if there be not Faith to help against all these, the soul would never endure ; *Moses* endured by seeing him that is invisible ; in inward oppositions, from temptations within, from the strong corruptions that are within the soul, except Faith comes in the soul will soon fade away : there's a notable Scripture that we have in the 64. of *Isa*. 6, 7. mark there the complaint of the Church in the time of their affliction and trouble, *All we* (saith the Prophet in the name of the Church) *do fade as a leaf, and our iniquities like the wind, have taken us away* : Oh their hearts were down and discouraged ; but what's the Reason of this ? *And there is none that calleth upon thy Name, that stirreth*

up himself to take hold on thee; This was the Reason why they faded away like a leaf: when a leaf wants moisture, and hath the Sun to dry it, it soon fades away: so it was with them, they met with trouble and oppositions, inward and outward, so that like a leaf they did fade away; but it was upon this ground, Because none stir'd up himself to take hold on God, because they did not act Faith upon him: In the time of their sufferings when they were in a low and afflicted condition, when temptations and troubles came, then they should have stir'd up themselves to have taken hold on God; had they but had the use and exercise of Faith then, they should not have had cause to have made such complaints, and therefore a necessity there is of Faith for the overcoming of strong oppositions; Set Reason, or Experience many times against oppositions that a Christian meets withal in his way, and they are but as Paper walls to keep Bullets off: But now Faith can set even Christ himself, and the Promises of the Covenant of Grace; and these are as a Brazen wall against oppositions; it's faith that doth quench the fiery darts of the Devil. A man hath strong temptations, and there comes in the fiery darts of the Devil thick upon him: Now he begins to Reason with himself; here's these temptations, and why should I yield to them? if I yield, I shall bring shame to my self: Alas, this is but as a paper wall in comparison; and if I yield to such temptations, I shall bring a great deal of trouble and affliction to my self, and my conscience will not let me alone, but fly in my face: there are somethings to help against a temptation, but they are all but as paper walls in comparison of the actings of faith upon God and Jesus Christ: If the soul could but stir up it's self to take hold upon God in Jesus Christ, this would strengthen it far more, and be as a Brazen wall in comparison of the other.

9 And then another thing that shews the necessity of Faith, and that's a special thing to be considered of,

We

We must walk by Faith, all our walk else without to the
 the purpose, Because it's by Faith that we come to please
 God, and without that it's impossible to please him; in
 Heb. 11. 8. *Without Faith it's impossible to please God*:
 Whatsoever thou doest in the way of God, yet if there be
 not the exercise of Faith in it, it is not accepted: Thou
 thinkest thou walkest with God in this Duty and the o-
 ther, thou prayest continually, and hearest the Word,
 and receivest Sacraments, and convertest with the Saints,
 and doest such and such good actions; these are wel, but
 except Faith comes in and mingles, there's none of them
 please God: It may be, before thou wert acquainted
 with the way of the Gospel, thou wert very careful in thy
 course; thou didst keep thy constant times in Prayer,
 and didest attend upon the Word, and didest live very
 wel among thy Neighbors, and read the Scriptures much,
 and wert careful to come to Christ's Appointments; but
 if thou wert not in the walk of Faith all this while
 (though it's better to do this than to neglect it) yet if
 thou beest not in the walk of Faith, these things are not
 pleasing to God; they are indeed not so displeasing as the
 neglect of them would be, and therefore they ought to be
 done even by unbelievers, for materially they are good,
 and better to do that which materially is good, than not
 to do it at all; I but, if you speak of pleasing God in or-
 der unto Eternal Life, and in the Complacencie that God
 takes in such things as he is pleased with his Saints, they
 do not please him so, no, it's the work of Faith in the
 very action that must make it acceptable to God; if you
 tender it up to God, it must be by faith: Oh how neces-
 sary is Faith then to make every thing pleasing to God,
 and therefore consider of this Note: It's not enough, that
 you are Believers in general; that is, that you have faith
 in Christ, and so you have pardon of sin, but this shews
 there is a necessity of putting forth faith in every action.
 10 Further, The Happiness of a Christian is that
 which is Supernatural, the last end that a Christian hath,

is supernatural; therefore as I shewed you when I opened what it is to walk by faith, Faith brings in the Revelation of the end of our walk; and here it shews the necessity of it: If our end in all our actions be above Reason, then we have need still of the use of faith in every thing that we do, that we may alwaies have the right end: And it is that indeed that doth commend an action in Morals, it's the end that makes the good of an action: And so in Divinity, it's not what the Action is, but what the End is; this crowns all: The necessity of faith is in this to carry on alour actions to a Supernatural End, to an End beyond Reason.

11 Lastly, It's Faith that is so necessary, Because the efficacy of al means that we use for any good, depends upon Faith: God lets us about the use of means for the attaining such ends, God never ordain'd means that they should help us to attain such ends by vertue in themselves; but God ordain'd means to convey himself through those means, and the efficacy of them must be by using them in a beleeving way; such and such means God hath appointed for such ends; but if I make use of those means and think that they have any vertue or efficacy for the attaining those ends, I frustrate the good of the means; but if I would use them in a profitable way, I must mix faith with them: I use these means, but it's the love, and goodnets, and mercy of God that I trust in, in the use of these means. If I use the means to preserve my Natural life, I should exercise Faith there: *Asa* is blamed for using the means of the Physitian, and trusting to him; and not unto the Lord; but then much more when I use means for my soul, I come to the Word, and Prayer, and other Ordinances; there's no efficacy at all in al these any further than faith is mixed; you know what the Apostle saith, The Word did not profit them because it was not mixed with Faith; and so in Prayer, the Prayer of Faith will save the sick, but if you trust and rely upon your prayers, you will spoil; the thing indeed

deed must be done, but that wil not do it, and you will find your Prayers wil come to little ; and that's the very Reason why the times of prayer in your Closets, and in Publick have come to so little ; you have prayed against such and such corruptions, but when a temptation hath come, you have been overcome as before : you wonder at it, and think, Lord, what shall become of me ? I have prayed against this sin I know not how many times, and I thought that thou hadst come in sweetly to my soul, at such a time, I had such enlargements, and I went out in the strength of my Prayer, and thought that verily I should be able to overcome my sin, but I find I am as weak as ever : It's because thou didst trust in the means, it's true, God appoints such and such means, I but he appoints faith to convey his grace through the means ; thou didst pray, and wert earnest with God, I but didst thou beleeve in thy prayer, and act thy faith upon Christ and the Promise, and the Covenant of Grace in Prayer ? Oh Faith, it's that which is necessary in the use of all means to make one to have profit and benefit in them, and therefore certainly Christians must look to that especially to walk by their Faith.

And thus you see the Necessity of it.



CHAP. XVI.

Of the Excellency of Faith.

Walking by Faith is Excellent: 1 Because it hath higher apprehensions of God than others have. 2 It makes Civil and Natural actions Heavenly. 3 It brings delight unto the soul. 4 It makes us converse much with God in all things we do. 5 By it we must honor God. 6 The soul is freed from fears by it. 7 It makes us do great things for God. 8 It makes a great progress in the waies of God. 9 It causeth uprightnes in the heart. 10 We have Salvation present. 11 It is useful in all conditions. 12 It brings a good report from God himself. 13 It makes us die comfortably.

The Excellency of Faith.

THat walk that is by Faith, hath a great Excellency in it, many waies.

1. First Excellency thus, Because a Saint that walks by faith hath higher apprehensions of God, and the work of God than others have: the apprehensions that others have of God, are very low and mean in comparison of one that walks by faith: One that walks by faith, can see God upon his high Throne; others see but the back parts of God, but one that walks by faith, beholds his Glory with open face: when *Moses* would see the Glory of God, in *Exod. 23.* latter end, God said that he should see his back parts; but the Gospel saith, that with open face

face we behold his Glory; we do not only see the footsteps of God, but see him in his face, see him in his Glory and Excellency upon his Throne on high: and that's a most excellent thing.

2 That Soul that walks by faith, carries on all actions in a high and Supernatural way, makes his very Civil and Natural actions, to become Heavenly and Supernatural; it doth ennoble every work, and puts a price upon every thing that a man doth. I remember *Luther* hath an Expression concerning poor Milk-maids that are Beleevers, and walk in their Callings in obedience to God, and as a fruit of their faith, they are more glorious actions when they go up and down with their milk-pails, than all the Victories and Triumphs of *Alexander*, and *Julius Caesar*, and all upon the Earth; Why? Because they walk by faith; And the Scripture is very famous for this concerning *Joseph*, in the 11. to the *Heb.* What was the Act of *Joseph* that he did, it was the carrying of the bones of his father into the Land of Promise: when his father *Jacob* died, he would be buried in the Land of Promise, and *Joseph* carries the bones of his father thither, and that's made an act of Faith; a very low and mean action one would think to go and bury his fathers Bones in such a Ground, yet that's made a glorious Action, and recorded by the holy Spirit as a most excellent Action, Why? Because it was the action of Faith: So the meanest work of your Callings, if it be but done by faith, it's an excellent action, and honorable before the Lord. Now you that are in very low Callings, Servants that are but making clean the house, and doing the meanest works, yet still if it be as a fruit and effect of your faith, and your acting faith in the action, you make it a supernatural and a glorious action that God highly esteems of: Many poor people that are employed in mean things are discouraged; they think that others that are employed in the great affairs of the State and Churches that they are happy people; but your faith will make your

your lowest and meanest actions more glorious than theirs.

3 The Excellencie of walking by faith is this ; Faith brings in whatsoever good there is in Christ, in the Covenant of Grace, in the Promises, and makes it sweet unto the soul, and now for one to walk up and down in the whole course of his life, and not only to suck in the sweetness that there is to be had from these in his first conversion, but every day to be sucking in the sweetness of the Promises, and to enjoy whatsoever is in Christ and the Covenant of Grace, it must needs be an excellent and a glorious life, and this is the life and the walk of faith : Oh it is a most delightful walk then, the walk by faith ; and so far as we exercise faith, so far we bring delights into our souls ; if there be any delight and good to be had, either in Christ, and the Covenant, and the Promises, it is enjoyed when we walk by faith : Surely then we need not walk droopingly, and heavily, and sadly like *Bemmonies*, if we had but hearts to exercise faith.

4 Those that walk by Faith converse much with God, as they have higher apprehensions of God than others, so they converse much with God, for faith is that which takes off the heart from the Creature, and presently carries it to God through the Creature : One that hath faith in continual use, when he hath to do with any Creature, he hath communion with the Creature, but instantly his heart is upon God in it : and in the use of an ordinance, presently his heart is upon God ; it doth not stay in any thing, but flies to God, and nests himself in him, and converses with him ; and when he awakes in the morning, presently faith that's acted, and there it converses with God in Heavenly thoughts and meditations, and when it comes to prayer it converses with God, and when it walks up and down in the world, and sees the Sun, and Moon, and Stars, it converses with God in them ; and when he hath communion with the Saints, he converses still with God : all that walk by faith they converse much with God, and therefore it's excellent.

Let this Grace that in a more eminent way honors God; that I have many times spoken of, especially once handling the preciousness of the grace of faith; it honors God above all other graces, because it attributes nothing to the Creature, but all to God; and it glorifies that in God that God himself most glories in; as the excellencies of God, and the faithfulness of God; God glorifies in his mercy and faithfulness in a more special manner; his mercy is over all his works, and faith gives glory to that in a most eminent manner; it gives God the glory of his Power too, and of his Wisdom, and of all his other Attributes; Abraham believed, and gave glory to God: they are the men and women that glorify God; that walk most by faith: You think if your hearts were more holy than they are, and more Heavenly-minded than you are, you should glorify God; it's true, that would help you, but if you could believe more than you do, you would glorify God more, and the other would follow of themselves.

6 It's an excellent walk, the walk of faith, Because by this the soul is freed exceedingly from fears, from doubts, from misgiving thoughts in the course of it: where faith is not strengthened, a Christian walks as one in the dark, afraid of every bush; so long as a Saint is but little acquainted with this mystery of Godliness in walking by Faith, every day what fears are there? if there be but any stirrings of corruption in his heart, then God's an enemy presently, and I am a Reprobate and a Cast-away; such conclusions are ready to be where there is not the use of faith: and if God seem but to absent himself a little while, he is gone for ever, and never will come again; and if the heart find temptations to come in strong, one day I shall perish by the hand of this *Saul*: Oh the fears, and doubts, and the misgiving thoughts, and jealousies that there are in the hearts of Saints, in their walk while they do not walk by faith; how are they bewildered in their course, they go on a little way, and are presently

sently to seek: When the soul walks by faith, it's help'd against all these, fears, and doubts, and misgiving thoughts that some souls (if they had it) would give a world to be freed from; Oh faith some poor soul, if I could be but freed from these, what a happy life should I lead: If thou couldst learn but to exercise thy faith in the course of thy life, these would be dispelled ever as the mist passeth away before the Sun; and Temptations they would little prevail with you, as I hinted before of faith, it would quench the fiery darts of the Devil; Temptations would not prevail so as they did, if the soul could but act faith more.

7 Thou shalt do great things for God by walking by faith: you think your grace is but small, and you shall never do much for God; but faith helps to do great things for God, yea, though Saints graces be but weak for the present: Those men that have the greatest measure of Sanctification, do not alwaies do the greatest things for God; but such men as can act faith most, and have the greatest measure of that, they are those that do the greatest things for God here in the world, his best Instruments.

8 Besides, Thou wilt make great Progress in the waies of God; thou wilt go on apace; those that walk any other way, they walk very slowly, they walk as a sick man with his staff in his hand, he can go on but slowly; but such as can walk by faith, would have no need of the staff of Experience, and the staff of Comfort, and of Reason, and such things, such a one can walk on apace in Gods waies, yea run, if need be: A man that walks in any other walk, if he meets with any stumbling blocks, he knows not how to get over them, but one that walks by faith walks on high above stumbling blocks: if a man walks in the midst of stumbling blocks, he cannot walk fast, but if he can get above them, he rides his way more.

9 What shall I speak more about the Excellency of this? It's that which causes uprightness in the heart, *I am God, all-sufficient, walk before me and be upright*; as much as to say, *Abraham, act thy faith upon me as the All-sufficient God in all thy waies, look not upon the Creature, but upon me, and then walk before me, and be upright*: What's the Reason of the unevenness of Saints walking in their way? it's for the want of Faith, they walk not by Faith, and therefore if they meet with this and the other difficulty, they will turn aside out of the way; but where the soul can walk by Faith, it doth walk in an upright line to God, and hath no fetches about one way, nor the other.

10 By walking by Faith we come to have the present enjoyment of the end of our faith, *Receiving the end of our Faith, even the Salvation of our souls*; it's not only you shall have the end of your faith, but you have it; *Receiving the end of your Faith*: the Saints have Heaven now in their hearts, every step they set they enjoy the end of it: That's a great Excellency of it, to enjoy the end and reward of all our actions: In the keeping of thy Commandements there is great reward; while I am in action, I have Heaven; I enjoy God, and Heaven, and my last end, I have the blessing, the happiness of my last end in every thing I do: this is to walk by faith indeed: Many walk heavily in their Conversations, and yet have some hopes that at length they may get to Heaven; but by walking by faith, we have *Eternal Life now*: It's a comfortable walk when a man is walking and sees the end of his journey before him, that encourages him; but this is more than seeing the end of our journey, it's the enjoying of the fruit of our journey.

11 And then the Excellency of it is in this, That it is so useful; in all Estates and conditions we have need of faith: If God puts us in prosperity, if we do not trust faith there, our prosperity will spoil us, and lay us; If God changes our condition into adversity, there we must

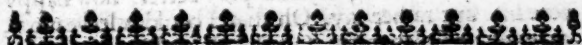
have the use of faith too; if we be in sickness, or in health, faith still; a single estate, married condition, whatsoever our Condition or Employment is, yet still faith: The usefulness of it shews the Excellency of this our walk by Faith.

It's that which brings a good report too, a good report even by God him self; God commends this Grace above every Grace, in Heb. 11. 2. For by it the Elders obtained a good report; they were spoken ill of by men, but by their faith they obtained a good report, their names were dear and precious in the eyes of God: The Elders obtained, *quapropter*, were attested unto. Faith honors God, and gives him a testimonial, John. 3. 33. such as is that, *Deum* 3. 4. God therefore honors Faith; according to 1 Sam. 2. 30. and gives it his testimonial, as here, the Elders are Eternalized in this notable Chapter; this little Book of Martyrs, as one fitly calls it. I beseech you consider of this, you that take care of your names; Oh you cannot tell how to bear the loss of a good name, to be revil'd and condemn'd; here's the way to have a good report, it is by faith: And the truth is, though many will speak ill of you, yet go on in a constant way walking by faith, and the Lord will clear your names; trust God for your names and liberties, and comforts, and all; and you shall find your names will be cleared by God, and kept by God as boxes of precious Oyl: They al obtained a good report.

13. Lastly, This is the Excellency of it, That it will make one die comfortably; no such comfortable death to a man as this, When he meets with God in the end of his Walk; when death meets with him in this walk, it can never look terrible: If you have gotten out of the walk of Faith, into the walk of Sense, and the common course and road of the world, Death will meet you, and be very terrible to you, as the King of terrors; but if death meet with you here, it will look with a very cheerful and amiable countenance; in Heb. 11. it's said, They died in Faith, not having

having received the Promise. (Only by the way observe this concerning the last Point, and mark how the Words are twice repeated, *For by it* (saith the Apostle) *the Elders obtained a good report*: and then in the 39. verse, *And these all having obtained a good report through Faith, received not the Promise*; God having provided some better thing for us, &c.) But the main place for our comfort in death is in my Text, and that which follows upon it, *For* (saith he) *we walk by Faith, not by sight*: What follows then? we are confident and willing rather to be absent from the body, and to be present with the Lord; we walking by Faith, and not by Sight, then we are confident and willing rather to be absent from the Body; let death come when it wil, it shal be welcom, it cannot come amiss because we walk by faith, and not by sight: The great Reason why people are a'raid of death, is because they walk by sight so much: The walking by faith, wil make the soul to be willing to be absent from the body, and to let the soul to go freely out: as when a vessel hath no vent, the liquor wil not run out, but give it vent and then it wil run out; so here when the soul is not willing to go out of the Body, let it have but a sight of those heavenly things that faith is able to let in to it, and the soul wil presently be willing to be absent from the body.

Thus then you see the Excellency of a Saints Walk by Faith.





CHAP. XVII.

An Exhortation to strengthen Faith by looking to the grand Covenant, when we cannot apply particular Promises, and when we can neither apply particular nor absolute Promises, by casting our selves upon Gods Attributes.

LEt us improve this a little to stir up Saints to the strengthening Faith above al : This I find, that many souls are very careful to strengthen other Graces, and make great complaints of the want of them ; but they are not so careful of this, neither do they make such complaints of the want of this ; few are so much troubled for the want of this, as for the want of humility, and meekness, and Heavenly-mindedness : You shal have many complain thus ; Oh that I could get my heart more humble, and more broken, then I should be happy, but Oh I have a hard heart : But get thy heart more beleeving than it is, and thou wilt be as happy : And so another complains, Oh if I could but overcome my Passion, get the mastery of my self, and to be meek in my carriage ; but if thou couldest get more Faith, that would do better, and would help against thy Passion : Oh if I could but overcome my evil thoughts, and pray better, how happy were I ? but rather say, Oh that I could beleeve more, and exercise Faith more, Oh that I could get influence from Jesus Christ more ; and this would make thee happy : If you walk not by Faith, you wil lose your way quickly, you wil lose the sight or the end of your Faith, and that wil discourage you ; and then you wil lose your

ver

very way its self, and you will be mightily ensnared, and be ready to be drawn out of your way, and stumble therein, if you exercise not Faith: But by faith you will keep the sight of the end of your way, and keep in your way, and be delivered from stumbling blocks, from snares in your way.

Now to the end you may strengthen your Faith, remember to practise this choyce Rule:

When you cannot put forth your Faith in a particular Promise, yet hold to the main Covenant, to the great and the grand Promise; and when you cannot put forth Faith in a conditional Promise, yet put it forth in an absolute Promise; sometimes I cannot see particular Promises that I can act upon, but what's the Covenant of Grace, look upon the infinite freeness and the fulness of the Covenant of Grace then.

Object. But it may be some will say, *I know not whether it belongs to me or no.*

Ans. Consider, There's *Fulness of Grace*, and *Freeness of Grace* in the Covenant; and therefore say, Why may it not belong to me? I am not excluded, therefore let me keep that before my soul in al my distresses, and the sure keeping and presenting of it before the soul, is a special means to draw forth the vertue of Faith.

And then, though I do not see a conditional Promise, I cannot apply that; as thus: When God saith, *Blessed are those that mourn, for they shall be comforted, and blessed are the poor in spirit*; Oh I do not mourn, nor am poor in spirit; I do not find the Condition of those Promises in me; yet there are other Promises that are absolute, and carry the Condition of those Promises in them; as, *I will take away the heart of stone*; he doth not say, *I will take away the stony heart if you will do thus and thus*; but it's an absolute Promise to all that can cast themselves upon it, and it requires no preceding Conditions: This is a mighty help in our Walk by Faith.

First,

First, By Faith look to the *gratid Promise*, and the *Covenant in general*, when you cannot apply *Particulars*.

Secondly, Though I cannot apply a *conditional Promise*, yet let me look unto an *absolute Promise*, and let my soul hang there, and that's enough to support for the present, and let me exercise Faith there: But more of this, and the helps of Faith I shall come to treat of in the next Head; that is, What the soul should do when there is the want of *Sence*, when God abents himself, and the soul hath lost the sence of God and his Love, and Mercy; and when Gods Works do not seem to go with him, but rather against him; how the soul should help and relieve it's self in that condition; for here indeed is the only act of Faith, when al *Sence* fails: Oh that's the soul that walks by Faith, that knows how to make use of it when al the props of *Sence* fails. But of that in the following Discourse.

The Life of a Saint on Earth is a mystery, for it is to walk by Faith, and no marvel though the men of the world do not understand the way of a Saint, they wonder at what they mean in denying themselves, so much as they do, and doing things that they can see no reason for: hence it appears then that it must needs be a mystery to the world, because it's a walk by faith, *Gal. 2. 20.* is a very remarkable place for this; saith the Apostle there, *I am crucified with Christ*: as for al the Honors and Preferments in the world, they take nothing wth him, *I am crucified to them al*: those that liv'd with him might stand and wonder, What's the matter? why should *Paul* be crucified to al the Preferments he might have had? for he was a man of great Esteem and Credit, yet he was crucified to al things; though I be crucified, yet I have a life, though I am crucified with Christ, yet I live, I have a life beyond al the things in the world; what's that? *Yet not I, but Christ liveth in me*, and the life which I now live in the flesh, I live by the faith of the Son of God; I am crucified, and am willing to be dead to al the

things in the World; it is because I have another life, the life of the Son of God, which I have by Faith: Oh the way of Godliness is a great mystery that the world doth not know, the world looks upon them as a company of dead Creatures; but they have a Principle by which they live, that is beyond the thoughts of men. This I shal pass from, and proceed.

Suppose you cannot for the present have life either of Conditional Promises, or absolute Promises; yet there is some help, The Soul is to endeavor to cast it's self upon Gods Attributes, that is, to wrestle after God that way, and do what it can to close with Gods Name; I confesse we can never have any assurance of Gods Love and his Mercy, til we have it in the way of the Covenant: But it's one means to help the soul after God, when it is out of the sight of a Promise, for to venture its self upon the Attributes of God; as upon the Mercy of God, as God is infinitely Merciful in himself; and the Power of God, and the Goodness of God: I confesse these things can never fully satisfie the soul except it knows God in Christ, yet they may be some helps to keep the soul off from departing from God; it's true, the Attributes of God in themselves, can never be a sufficient object for saving Faith, yet they may be some stay of the heart for the present to keep it from departing from God, and in such a way wherein it may come to find God so much the sooner, and that was the support of the poor woman of Canaan that we read of in the 15. of Matth. the poor woman there had no Promise to rest upon, neither Conditional, nor Absolute; for when she came in the 22. ver. she cryed to Christ, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a Devil: But he answered her not a word: And then his Disciples came and besought him, saying, Send her away: But he answered and said, I am not sent but unto the lost sheep of the house of Israel. What have I to do with you? I am not come to you: And then he

sold her. That the childrens bread must not be given to dogs: Christ did stave her off from all kind of Promises, But Lord help me: Lord, she look'd upon him as a Lord; as one that had infinite power; she could not stand reasoning that the Promise belong'd to her; as if she should say, Though I acknowledg I cannot tell how to rest upon any Promise; yet thou art good and merciful, and Lord help me. It were more comfortable if we could pitch upon a particular Promise, and anchor there, or upon the Covenant in general; or upon a Conditional Promise; but if we be barr'd off from all that we have, neither Conditional, nor Particular, nor Absolute, yet still there is something to help us in looking upon God in his Attributes, though not sufficient to make it to be the object of a saving Faith.



CHAP.



CHAP. XVIII.

Helps for the soul in its walking by Faith. 1 Whatsoever our case is, we have to deal with an All-seeing God. 2 Gods Word is more to be relied upon than his Works. 3 All good that is in all Creatures is eminently in God. 4 No Creature in Heaven or Earth, hath the least power to do good or hurt, any further than God pleaseth to let out himself through them. 5 The way of God in working for his Saints, is often above, without, and contrary to means. 6 God puts the sentence of death upon a thing before he gives it life. 7 Whatsoever Promise is made to any particular of the people of God, that may every Godly man apply to himself, being in the same condition that he was in. 8 No Condition so comfortless as it may be to a sufficient plea for unbelief.

BUT further, To proceed in the helping of the Soul in its walking by Faith: There are these four things that I intend to prosecute in this Point.

First, To lay before you some Principals of Faith, that Faith may help its self upon.

Secondly, To give you some Encouragements unto a soul that wants assistance; when God is quite out of sight; yet what Encouragements the soul may have.

Thirdly, I shall lay down some Arguments to move your hearts to put forth Acts of Faith even in the want of Sense, when all is out of sight.

Fourthly, Some Rules of Direction, what the soul should do in that great case of the want of Sense. These are the Four Heads, and I shal not be large in any of them.

For the First, To lay down some Conclusions or Principals that may be for the support of Faith, when Sense and Reason is at a stand.

1. The first thing is this: What ever my case be, yet I have to deal with God, with the infinite and glorious God, who hath the compass of al things before him, who doth not only look upon things that are now present, but with one view he sees the whol Frame and Latirude of things. Our Knowledge is like a man that is going up to the top of a Tower, and looking through a little cranny he sees thole things that are right before him: he sees not the things that are on this side, or that, only those things that are right before the cranny: But the Knowledge of God is like a mans Knowledge that is on the top of a Tower; if there be an Army of men in the field, with one view he can see them all: Now for the soul when it is in any straits, to lock thus upon God, I have to deal with that God that hath the Compass, the Latitude, the Issues of al things before him: therefore upon this, see how Faith helps its self. Though I cannot see how such and such a thing can be, yet I have to deal with an infinite God that sees al before him, and he may see waies and means that I cannot see, and although I think that such a thing tends to such and such an evil, yet God he looks beyond the present, and may see a great deal of good coming a long time after by thole things that seems to be very hurthul for the present. The great Reason why men beleeve

beleeve not ; and when Sense and Reason is at a stand, their hearts sink, because they look no higher than themselves, they look not at God that hath the compass of all things in his view ; if they did, this would quiet them ; as a child when he is at a stand, and knows not what to do, he wil commit himself unto his Father, and thinks, my Father knows : So should we do when we are at a stand, we should consider that we have to deal with a God that hath the Latitudes and Issues of al things in his eyes at one view.

2. The Second Principle that I would lay down for the help of our Faith in the want of sight, is this : That Gods Word is more to be stuck unto than his Works, we are more to rely upon a Word, than upon a Work of God ; that's a Principle that would be a mighty help to Faith : Let's search and see whether we have a Word to warrant us in our way, whether any Word of God holds forth any comfort to us.

Object. * You will say, *When I read the Word, I have some comfort ; Oh but when I see how things are working, then I am quite taken off.*

Answer. Lay up this as an everlasting Principle, That Gods Word is more to be rested upon, than the Works of God ; for God puts his Word as an Object of our Faith, but God never makes any single work of his to be the Object of our Faith ; as we have had occasion already to shew you how that Gods Works many times doth seem to be quite contrary to his Word : As take one work single without reference unto another work, and it would be quite contrary to his Word ; as I remember I instanced in that of *Abraham*, when God promised him to make his Seed as the Stars of Heaven, and yet he must kill his Son ; the Work that God would have him to do, was quite contrary to his Word ; and then to bid him go from his own Country into the Land of *Canaan* that flowed with Milk and Honey ; the first thing that he meets withal, was a famine in the Land of *Canaan* : Oh therefore rest

rest on the Word of God rather than on any Work of his, for we cannot, nor God would not have us to understand his Works many times; God loves to be in the dark in his Works, but his Word is light; the Scripture saith, that Gods Waies are in the dark, but his Word is alwaies called light, therefore that's to be rested upon.

3 The third Principle to help our Faith in the want of Sight and Sence, is this; That all good that is in all Creatures in the World, is eminently in God himself, in the very Being of God; that so the soul enjoyes al the good there is in al Creatures: I beleech you oblerve it, When the soul enjoyes God, it doth not only enjoy a good that is better than all Creatures, that every one will say, that the mercy of God, and the goodness of God are higher and better than al the good that there is in al Creatures; no, but we must understand it yet further than that; not only that the enjoyment of God is better than having all Creatures, but we must understand thus, That al Creatures in the world, whatsoever good they have for doing any good, all that power, and sweetness, and comfort that is scattered up and down in several Creatures, it's al united in God in one; that while I have the Lord, I have al power in al Creatures whatsoever; that's a mighty Principle of Faith: For now I want sight, it may be I see this and the other Creature working against me, and I see the want of help in one, and the want of help in the other; but if I can have a real sight of God, to see al the good that is in al Creatures to be in him; this is a wonderful support: then if I have to do with nothing but God himself, I have enough, for I have al there in him: As though a man hath not such and such Herbs that grows in a Garden, perhaps he hath neither Rosemary, nor Time, nor Sweet-marjoram, yet if he hath the Water, that is still'd out of these Herbs, he hath the Vertue and Quintessence that is in every one of them: So the soul that hath union with God, and portion in the Almighty, hath the Quintessence, and Vertue,

and

and Efficacy of al Creatures in God himself: That's the Third great Principle in the helping of Faith in the want of sight and sence, in any case of trouble that the soul is in.

4 The fourth Principle of Faith is this, That all Creatures that we look upon as those that may afford us any help; al their power depends upon God, they have power neither to do good or hurt any further than God doth give out his power, and doth concur with them; no Creature in Heaven or Earth, hath the least power to do the least hurt, any further than God is pleased to let out himself through those Creatures; he hath the absolute command of all. These things are granted in the general, and you are ready to say, Who doth not understand them? It's true, it's an easie matter to convince men of that, but if it comes to examination, the very ground of the shaking of our Faith when we meet with any trouble, ariseth from the want of the use of these Principles: Let these be laid to the heart, and let there be a right and a sound understanding of these, and it will be a mighty help to our Faith.

5 The fifth Principle for our Faith is this, That the way of God in working for his Creatures, is a way often beyond al means whatsoever; God doth delight in working (and especially for his Servants) beyond al means of al Creatures, and contrary unto means; above means, without means, and contrary unto means; this is the way of God in his working for his Saints. I confess the way that God uses to work for others (for the men of the world) it is but the way of a general Providence. It is a very useful Consideration this one Note, to consider the difference of the working of God towards the generality of the men of the world, and the working of God in reference to his Saints: The working of God towards the men of the world, is the working of his general Providence, and no further, they can expect no more; and if God work any further towards them, to bring good to them,

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William of M. Black is 1730

them, or to help them, God hath a special aim to somewhat beyond them : But for his working towards his Saints, there's the right hand of God stretcht out, the right hand of Gods power, and it's glorious in Excellency, that is, God in working for the good of his Saints, takes a great deal of delight in going beyond al means, without means, contrary unto means ; and indeed thole actions of God that he doth mind his Saints more specially in, are such : And hence are al thole expressions that you have, of the right hand of God, and the excellency of his power ; the excellency of his power is over *Jacob* : it's true, it's the Power of God that works al good to al Creatures in the world, and God cautes his general Providence to be working for good to them ; but *his Excellency is over Jacob* ; that is, to work beyond, without, and contrary unto means ; ther's the glory of God. Saith God when he works for his people, such kind of works as are ordinary for me to do when I am working for others, wil not serve turn to manifest my love and respect to my Saints, no, I'll go beyond, and without, and contrary to them.

Oh that this might have a double use upon our hearts, not only to strengthen our Faith, that when means are wanting, and come short, and seem to go contrary, yet to walk by Faith. Oh but let us likewise learn by the way from hence to be more than ordinary in our Service for God, he is more than ordinary in his working towards us : For the soul to lay up this, and to take this as for granted, That God in his special working for his People and Churches, he works otherwise than he doth for others, he works beyond, and without, and contrary unto means ; and he commonly doth use to put the Sentence of death upon a thing before he gives it.

¶ And that may be in the sixth place : That God in his dealings towards his people, he seldom uses to do any great matters for them, but he doth use to put the Sentence of death first upon it before it's done, he doth not use

use to come to help till just they are ready to die, until all seems to be gone, then their extremity is his opportunity; God would not give Abraham a child till Sarah's womb was dead, and he was as it were dead: so if you examine the waies of God towards his people, he usually brings them into the shadow of death, and there is a sentence of death, and then appears the grace and mercy of God towards his people, and so the Apostle speaks of Gods dealing towards him, in 2 Cor. 1. 8, 9.

We were pressed out of measure, above strength, in so much that we despaired even of life; but (saith he) *we had the SENTENCE OF DEATH in our selves: But to what end? That we should not trust in our selves, but in God which raiseth the*

ἀποκρίσις, the Answer, or Denunciation of Death.

dead: Hope is never higher elevated, than when our state in all mens eyes is at the lowest: You must not therefore when you find your condition brought so low, as to say, this is beyond all my strength, and God doth not use to rempt his people beyond their strength, and therefore surely God is gone, help is gone; no, now is the time for God to come if ever, when the Sentence of death is put upon a people: Oh how often have you found God sometimes coming in, when you have given up all at Sea, and if the wind had not turned just at that instant you had been gone; but then hath been the time for God to come and work for your deliverance when the Sentence of death hath been upon you, because God would have all the glory of it to himself: And that's a sixth Principle.

7 A Seventh is this: Whatsoever Promise we have in all the Book of God to any particular of the people of God, that Promise may every godly man apply unto himself being in the same condition that he was in: If you read in the Book of God how he hath dealt with any of his Saints when they have been in any extremity or difficulty, God hath given out Promises to them to live.

cor them, that is a Warrant for thee to lay hold upon that Promise as if it were made to thee in particular; and this is a great help to Faith. These two Scriptures are generally known, the Promise that God made to *Joshua*, he said, *I will never leave thee, nor forsake thee*: Now the Apostle in the *Hebrews*, doth apply it to the Christians that liv'd in those times, *For God hath said* (saith he) *I will never leave you, nor forsake you*: They might have said, this Promise was made to *Joshua*, and not to us: yet that way of the Apostle in applying the Promise, is a general Rule to us, that whensoever we find any Promise in Scripture concerning any particular godly man, we have warrant to make use of that as it is to be that God had called to us from Heaven by name, and said *Thomas*, or *Richard*, *I wil do this and this for thee*: That's a Seventh Principle for Faith.

8 The Eighth thing that I would lay down to help Faith in the time of the want of Sight, is this, That there is no condition that any of the People of God can be in, no condition so dark, and so wanting comfort, as is a sufficient Plea for Unbelief: Though thy condition be never so dark and dismal in thine own eyes, yet remember, it can never be so dark, so dismal, so void of comfort, or help, as should give thee any ground for thy Unbelief. Ple give you one Scripture that may serve instead of all for this, In *Isa. 50. 10. Who is among you that feareth the Lord? that obeyeth the voyce of his Servant? that walk in darknes, and hath no light? Let him trust in the Name of the Lord, and stay himself upon his God: Who is there that walketh in darknes, and hath no light? no light at al, nothing but black darknes, dismal darknes; You walk in darknes because your walk is not the walk of Faith: But who is it that walks in darknes, and sees no light of comfort at al? what should he do? Let him trust in the Name of the Lord, and stay upon his God.*

It is, Whosoever is among you that *feareth* the Lord : It's those indeed that fear God, so they must be qualified, and their desires are to obey the voyce of his Servants ; mark, the holy Spirit speaks of two things that Godly People in their greatest weakneses may find : That is,

First, The fear of God is upon their hearts, indeed although they cannot do as others of the Saints, they cannot overcome their corruptions as they, yet the fear of God is upon them.

And then Secondly, *That obeyeth the voyce of his Servant* : They can appeal to God that knoweth all things that there's nothing their souls more desires than to be obedient to God, speaking by his Servants to their souls ; and though it's true, they have not power to do the thing that is required. yet there is the obedience of the heart : Well then, *Who is it ?* Whosoever it be, though never so weak, though never such stirrings of corruption in them, yet if they thus fear God, and their hearts lie under the Authority of his Word, so as to be willing to yield obedience to the voyce of God by his Servants, though he walks in darknels, and sees no light, he sees no comfort, no way of succor for him, yet let him trust in the Name of the Lord, and stay upon his God, so that there is no condition so dark and dismal to any that desire to fear the Lord, and walk in his ways, but they may have exercise of their Faith in trusting in the Name of the Lord, and staying upon their God. And thus you have these Principles laid down for to ground your Faith upon, which you should lay next to your hearts, for you may have use of every one of these in your walk.



CHAP. XIX.

Encouragements to the soul in its walking by Faith.

- 1 God tenders himself to all to whom the Gospel comes, in a Covenant of Grace, and not of Works.
- 2 All the good that God doth for his Creatures, especially in order to eternal Life, is for his Names sake.
- 3 There is no qualification in the Creature that is made by God as a condition to our believing.
- 4 It is the great Glory of God, and the design that he hath in the world, to glorifie himself in the way of his free Grace, and faithfulness towards men.
- 5 It's as delightful to Christ to have the end of his Death, as to us to have our souls saved.
- 6 God leaves his People without Sence of his love for many good ends to them.
- 7 God hath more Glory in saving than in casting off.

AS for Encouragements to the soul in its walking by Faith ; consider of these Particulars.

- 1 That God doth tender himself unto all those to whom the Gospel comes, so as he is willing to deal with them in the way of a Covenant of Grace, and not a Covenant of Works : This is a special help and Encouragement to the soul that is in darkness, and sees no light, who hath no sence of the Presence, and Love, and Mercy of God, yet O thou soul look up to God ; Oh the sight of God will such a soul say, is terrible to me ; The Lord is a consuming fire, and who can stand before the everlasting Burnings ? Oh who can endure the consuming fire ? But Oh thou soul look up again, and behold the

the Lord rendering himself to deal with thee in the way of the Covenant of Grace.

Object. I but, I do not know whether I am under the Covenant of Grace.

Ans. Yet when thy Ears hears the glad tydings of the Gospel, know that that's nothing else but God coming to tender himself to thy soul in the way of a Covenant of Grace: Had we to deal with God in a way of a Covenant of works, *Cursed is every soul that abides not in every thing that is written in the book of the law to do it*; then every thought of God might be very terrible to us, and I verily beleeve that it's the main ground that holds many under a spirit of bondage, and causes them to walk in a disconsolate, and distressed condition, and cannot walk by Faith, because they look upon God as having to deal with him in the way of a Covenant of Works; they see God to be a Holy, and Just, and Righteous God, and they see his Law Righteous; now they are conscious to themselves of having broken his Law, and their Consciences being defil'd with evil works, and having guiltiness upon them through their sin, upon this God is terrible to them, and they are not able to put forth any acts of faith to beleeve in him.

But on the other side, Could this soul come to behold God rendering himself to it, to deal with it in the way of a Covenant of Grace, and the Lord speaking thus, for so he doth, Oh you wretched sinful soul who art cast and undone by the Covenant of Works that first was made with man-kind, you are undone, and by that must perish for ever: But behold, there is a Second Covenant, a Covenant of Grace, wherein I am willing to have to deal with the Children of men, and through that Covenant that I have made, that is, *Beleeve and Live*, and I am he that justifies the ungodly; and in that Covenant there is a way of satisfaction for the Sons of Men, and there is acceptation even of the desires, and endeavors of the souls of poor Creatures that are otherwise full of sin;
yet

yet acceptation there is through the Covenant, of their souls, and that to Eternal Life ; and it is through that Covenant that I am willing to have to do with the children of men, with you in particular to whom my Gospel comes to be preached ; not to deal with you meerly as I am the Creator of all things, and you Creatures, as I Holy, and you Sinful ; but willing to deal with you through my Son, and to apply the purchase that my Son hath made : Oh if we could but come to see the Lord so, in the midst of all fears and troubles we might come to exercise our Faith, and to walk by Faith rather than by Sense ; beholding God in this manner, and indeed without the beholding of God thus we shall never be able to step a step of Faith in our walk : And that's the first Encouragement.

2. The Second is this, That all the good that God doth for his Creatures, especially in order to Eternal Life is for his own Name sake, it is out of free Grace, and nothing else ; it is because Mercy pleaseth him, *Mic. 7. 18.* it's not because you can please him, for he will have mercy on whom he will have mercy, and whom he will he hardens ; it is meerly because he delights in mercy, it's from Arguments that are in his own Bowels, and not from Arguments that are or can be in thee or any Creature : What an Encouragement is here for the soul to exercise Faith ? a soul that walks in darkness and can see no light, I see nothing in mine own heart but a dungeon of dismal darkness ; Oh but I hear that the Fountain of all Gods goodness unto his Creatures, of all the good that he doth for his Creatures in order to Eternal Life, is meerly out of free grace, and because mercy pleases him ; then why may there not be a way for me then to exercise Faith, though my condition be never so bad in its self : That's the Second Encouragement.

3. The Third is this, That there is no qualifications in the Creature that is made by God as a Condition of our believing : God doth not say, that if you be thus and thus,

thus, that then you have right to beleeve, and so you shal come to have right to Christ, *There is nothing before Faith, that gives right unto Faith*: Indeed there may be something before that may take away some hinderances, and lets, and so may help us towards beleeving; but nothing before Faith that can give us a right to beleeving; therefore for men to say, How do I know that I have a right to beleeve? If thou canst beleeve, thy beleeving gives thee a right to beleeve; 'tis my beleeving makes me to have interest in the Riches, and in the Grace of the Covenant to apply it to my self, but there's nothing can give me a right to beleeve: If the Gospel be preached, and I find the Lord working upon my heart to draw me to beleeve, the Lord gives me liberty to it, that is, not that I may conceit that I have my part in Christ: All to whom the Gospel is preached, they have right to this: if they can find that in their hearts, to cast and roul their souls upon the infinite, free, full, and rich Grace of God in the Gospel, they may do it; and they need not stand to plead whether it be not too much boldness in them so to do, for thou art invited to do it freely, *Come and drink of the Waters of Life freely*; and you that have no money, no worthiness at al in you, yet the way is made over to you as wel as to others: And that's a Third Encouragement.

And if at the first time when we come to beleeve, there be then no qualifications required to give us interest to beleeve, then surely at al other times we are not to reason, That because I am thus and thus, therefore I may not beleeve; let thy condition be as bad as it can be afterwards, yet surely it is not worse than it was at the first of all, thou art not more off than before, or at least it cannot be so ill but that this Rule may encourage thee.

Yea, though they have sin'd against knowledg, and after profession of Religion, yet still this holds a truth that there is no precedent qualifications gives thee right to beleeving, it doth but that which may make way, and take

take away hinderances, and therefore thou mayest be encouraged in the want of al sight and sence, yet stil to exercise thy Faith.

4 The Fourth Encouragement, That it is the great glory of God, and design that he hath in the world to glorifie himself in the way of his free grace, and faithfulness towards the children of men: God doth delight in the glory of his Power, in the glory of his Wisdom, in the glory of his Bountie, in the glory of his Justice; but the great Master-piece above al things, is the glory of his Grace, in the Glory of the Riches of his Grace, and Mercy, and Faithfulness, it is that the Lord delights more in, than he doth in making the World: God as he hath made one World, so he could make a thousand Worlds by the Word of his Power: If God pleased, he could make a thousand Worlds more by one Word; yet God doth not so much delight in making of Worlds, as in shewing forth the riches of his Grace to poor wretched Creatures that have undone themselves: That's the great Master-piece of God that he will be honored in to al Eternity: Now when as the soul shall think, If that Mercy may do me good, that shal be so great as God shal have the chief Glory of above al his Works, and that God takes most delight in above al other of his Attributes, if that mercy will do me good, then this is tendered to me in the Word, and therefore I may have Encouragement to beleve.

5 Another is this, That as it is Gods great design to magnifie his Grace above al his Works, so it's as delightful to Christ to enjoy the end of his death, as it can be to any of you to have your souls saved: Christ takes as much pleasure in, and accompts it as great a good to him to have the End of his death, as any of you can accompt it to have your souls eternally saved: You think thus, Oh such and such a Mercy that I have need of, what a benefit would it be to me if God would grant me this mercy; but if God would save my sou

The 4th Encouragement

thee to think thus, Indeed my condition is sad, but hath God no other ends but only to forsake his Creature? have not I heard out of the Word many times that God hath very gracious ends, and that he doth not only aim at his own glory, but at the good of his Creature in withdrawing himself, and much good hath come by it, it hath been a means to withdraw the hearts of his Servants from the Creature, and to unite them more strongly to himself: Then why should not I make the best interpretation of Gods dealings as may be? I was before afraid that surely God had utterly forsaken me; but when I hear this, that he hath many gracious ends why he doth for the present withdraw himself from the hearts of his People; not only many good ends why he doth outwardly afflict his people, that many are convinc'd of; Oh but that God should intend good in withdrawing himself from their Sins, that they cannot see so much: But Oh thou afflicted soul, that art tossed with tempests and with temptations and troubles, know that God hath many times gracious ends even in withdrawing himself from the very souls of his Servants. God withdrew himself from the very Soul of Christ for a time, for so he cries out, *My God, my God, why hast thou forsaken me?* therefore do not think that it is alwaies in hatred, and so as it wil be a certain fore-runner of Gods reparation from thee: Certainly God did at that time love his own Son dearly, when he did cry out so; and indeed that may be a mighty help to our Faith, when we consider not only what God doth do many times to his dear Saints, but to his own Son; and consider that God did not withdraw himself from Christ only for satisfaction (for so it was) and to shew that we had deserved that the Lord should eternally withdraw himself from us; but it was that he might be a merciful High-Priest to us; as in Heb 4. *We have not an High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are: In all Points; why? you are tempted*

tempted with Poverty, Christ was; you are tempted with
 Disgrace, Christ was: But I am tempted with inward
 and Spiritual afflictions, with Gods withdrawing the
 Sense of his Love; and Mercy, and Goodness, what
 should I do there? Christ was tempted so too, *In all*
things, the Scripture saith; And why was he tempted
 it was, That he might be made sensible of our Infirmities,
 that he might be a compassionate High Priest to us; and
 therefore mark the Exhortation that follows upon it, in
 the 14. verse, *Let us therefore come boldly unto the*
Throne of Grace, that we may obtain mercy, and find
Grace to help in time of need.

So I shall conclude for the present with that Exhortati-
 on; You want Sight and Sense, Oh walk by Faith, and
 let this be an Encouragement and help to thee for the ex-
 ercising of thy Faith, That we have such a High Priest
 that was toucht with the feeling of our Infirmities; and
 among other particulars even in that, *My God, My God,*
why hast thou forsaken me? and I make no question but
 it was one special and why we have this very suffering of
 Christ in his Soul recorded in the Scripture, and it was
 when he was afflicted outwardly, yet then he was in-
 wardly afflicted at the same time; Christ was apprehen-
 ded as a Malefactor, and so accused, he was imprisoned,
 and forsaken by his friends, he was in the hands of wicked
 men, yea, in the hands of wicked men to as to be put to
 death by them, and there made a gazing stock to all the
 World, and scorned at in the midst of his afflictions; we
 do not use to scorn at men when they suffer, though they
 suffer for their sin; but Christ was scorned at: now if
 ever there were a time for God to shine upon him, and to
 give him the sense of his Love, one would think he should
 be now; Oh no, but now at this time God withdraws
 himself from him so far as he cries out in the Agony and
 bitterness of his soul, *My God, my God, why hast thou*
forsaken me? You see to make a Two-fold Use of it.

First, That here is a satisfaction to Gods Justice,

Christ by being forsaken for a time hath delivered all Believers from being forsaken by God Eternally.

And it is likewise an Use of very great moment, that Believers should make of *Christs* as set out and Pattern before us, and we are to arm our selves with the same mind.

And he is set forth unto us as a High-Priest to shew unto us that he was not under such temptations as there are, to abscond his light pinning us, and have compassion on us in our temptations, and trials, to the end our Faith might be helped, if we should ever be brought to such a condition, to be without Sense, so as to look upon God in the greatest of our afflictions to have forsaken us, yet then cast up an Bye to *Jesus Christ*, and behold him thus forsaken, and know as here is satisfaction to justify for thee; so here you have an example of Gods dealing with his own Son whom his soul loved, for certainly the soul of God did alwaies love him, *I know Father, thou alwaies lovest me*, and so he did alwaies love him. Certainly the Lord had gracious ends in forsaking of him, and this is set out as a Pattern to thee for the helping of thy Faith when all Sense is wanting; and had we nothing in all the Book of God to help us to exercise Faith in the want of Sense, but only this example of *Christ*, and the dealings of God the Father with him, it were sufficient to help us to walk by Faith when we have no sight nor sense.

The walk of a Saint is the walk of Faith; there's nothing manifests us to be Saints but this, The walking by Faith, and not by Sense.

I shall add some further Encouragements that may help very much, especially to a soul that is humbled before God, and is panting after the grace of God.

Consider, When you are afraid that God should cast you off, because you have no sense of his Love, what should God get by it if he cast you off? If you can but bring it to this, That God shall get as much by receiving you,

you, and saving you, as he shal have by casting you off, why should you not have encouragement to belevee and exercise Faith in the want of Sense? When you have the most dismal thoughts of al, and Sense is furthest off, what do you think God wil ge, if he should cast you off?

Object. You wil say, He shall have the Glory of his Will, he shall shew forth the absoluteness of his Will in it, and what should I look any further, what reason God may have?

To that I Answer thus:

First, God may have the glory of his Will, and yet save you too; yea, and have the glory of his Will rather more in saving such a soul that's making after him, than he should have in casting of him off. And surely if God may have a great deal more glory, then you may have a great deal of encouragement to belevee.

For if he hath the glory of his Will, *It's but his Will upon you;* but in saving of you, he may have the glory of his Will of you, and that's more glory: you shall passionately glorifie his Will, that is, you shall be a Subject, as God may make it to appear before Men and Angels that he may do what he please with you: But when you shal come and subject to his Will, and lie down at his feet, he hath the glory of his Will *Actively* upon you, and this is more.

Again, God shal have the glory of his Power by casting of you off; but when you come and fall down before him, and tremble at his Presence, he hath it more.

Yea, and he hath the glory of his Power in shewing mercy as well as in destruction: we have a notable Scripture for that in the Book of Numbers, chap. 14. ver. 17. Moser is pleading for the people, and now saith he, I beseech thee let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long suffering, and of great mercy, forgiving iniquity and transgression.

Let

Let the Power of my Lord be great, so that it seems the Power of God appears in forgiving iniquity and transgression, as much as in destruction: If God should destroy thee, indeed a glorious power of his would appear in thy ruine; but there will appear as glorious a power of his in forgiving thee as in destroying; and may not this be a great encouragement to exercise Faith in the want of Sense,

Object. I but God's a Just God, and delights in the Glory of his Justice, and he will have the Glory of his Justice it may be upon me.

Ans. Nay, but thou mayest be encouraged to believe in this, Because he may have as much glory of his Justice in saving thee, as in destroying thee, yea, and he may have it more in saving thee, than in destroying thee.

For first, Thou tremblest before Gods Justice: if there were no more than that, for the heart from a free act, not from a forced act, but freely; even that, is as great a glory of Gods Justice: as God hath from all the damned in Hell: In destroying of the Creature God hath not more glory of his Justice than when the Creature shall by a free work, and not by a forced work, come in and tremble before Gods Justice, and subject it's self to the Justice of God, and acknowledge Gods Righteousness and Justice, if the Lord should destroy it: The glory that he hath upon the damned, it's but Passive, and that is not so much; but the glory of his Justice he hath in thee, in that thou doest freely come and acknowledge it, and tremble before it, he hath it actively, and this is more.

But Secondly, There is a way for God to have the glory of his Justice, and yet to save thee.

Object. You will say, Though I come freely to acknowledge Gods Justice, yet Gods Justice is not glorified fully.

Ans.

Answe. I but there is a way wherein God may save thee, and yet have the glory of his Justice fully; And that is in Jesus Christ. Now what a transcendent Encouragement is this to beleve then, when there is nothing that can be conceived wherein God shal have glory one way, but he may have it the other way, and have it more abundantly. If God doth destroy a Creature, to what end is it, but that he might have glory? Now if God may have his glory, and save a Creature, may not that Creature have hope and ground to beleve then? when as the Lord hath provided such a way of Salvation as his glory shall be no loser at all? And especially this, when the soul considers that God hath begun already such a work upon it, wherein he is in a way of glorifying himself in the soul as much as if he should have destroyed it. And thus much for the Encouragements of beleaving in the want of Sense.

I am willing to be somewhat large in this Point because it is so needful: Though I may treat of things that are but as riddles to many, yet to thole souls that want the Sense of Gods Love, these things wil not be too large to such, but their hearts will greedily imbrace them. But because the want of beleaving in the want of Sense, is easier to speak of than to do, for it is one of the hardest things that are to beleve in the want of Sense; therefore I will further proceed in way of Motives, to labor to draw the heart to the work of Beleaving.

Now Humility and Obedience are a constant in be-
lieving, as in any way whatsoever it can be made constant
in. If a Creature would study wherein to show the
greatest Humility and Obedience, it must be in be-
lieving in the want of Sense, for there is much self-denial
in it; for the heart of man is set upon this, It would
fain have something in its self: Push it is an emptying
grace, for to deny its own thoughts, and to venture its
self against its own Sense; here is a great deal of humili-
ty for men to do things when they see no Reason and en-
couragement for it: As a Servant, though he be not very
humble, nor obedient, yet he will do some works if he
hath present encouragement before his Eyes, and sees
present Reason for it: But here's the trial of an obedi-
ent Servant, If he be required to do that which he sees no
encouragement for before his eyes, nor able to under-
stand the Reason of such a thing: though it's true, it is his
Masters will that he should do it, yet he rather apprehends
there wil come a great deal of trouble upon it, rather than
good; yet if he doth it at the command of his Master, he
shows himself humble and obedient in this: So certainly
Humility and Obedience is shown as much in this grace as
in any: that's the most humble, and most obedient Chri-
stian that is the most believing Christian, *This is the*
Command of God; that you should believe in his Son:
THE Command of God, above all other Commands,
that you should believe in his Son: And when the holy
Spirit expresses the Subjection of the heart to God, he
doth express it in the subjection of it to the Gospel in
the way of believing in Christ whether there be Sense or
no; in Rom. 10. 3. *For they being ignorant of Gods*
Righteousness, and going about to establish their own
Righteousness, have not submitted themselves unto the
Righteousness of God; so that you see that this is a great
submission for the heart, for the heart to rest upon a Right-
eousness above its self, a Righteousness that is in Christ,
and when it sees no Righteousness in it self, yet to sub-

I have got a fine prayer note

mir to the Righteousness of Christ: I have many times thought that if I were thus and thus, God would show Mercy to me, but the Lord hath withdrawn himself, and I am a wretched vile Creature: But the Gospel presents the Righteousness of Christ, and you must submit all your thoughts to the Righteousness of Christ: Here's the submission of your hearts. Those that are humble before God for the want of Sense, they think with themselves that they are willing to submit to God; if you should ask them, Would not you bring your hearts to be willing to submit to God? Oh yes, Oh that I could do it: If you would submit to him in any thing, submit to the Righteousness of Christ, submit all your thoughts, and all the Reasonings of your minds that are against the Righteousness of Christ, submit them to the Righteousness of Christ: Here's Humility, here's Obedience, for the soul to give up its self to the Workmanship of God; it's true, I have nothing in my self, but I give up my self to the Workmanship of God and Christ, to do with me what he pleases. Here is Evangelical Obedience.

2. A Second Motive, It's the safest way in the want of all Sense to exercise Faith: What wilt thou do O thou poor Soul that hast no sense of the Love of God in Christ? Thou wilt be glad to take the safest way; certainly this is the safest, for if thou thinkest when thou wantest Sense, to be striving and laboring in the performance of duty til Sense comes, and then thou wilt believe, thou dost not take the safest way indeed; but if thou canst cast thy self upon Free Grace as it's tendred in the Gospel: this is safer than any other way, for you shall see the danger of the other.

There is a great deal of danger in the putting thy self under a Covenant of Works; if thou goest the other way to work, as what Paul saith concerning Circumcision, *If ye be circumcised, Christ profits you nothing: Why circumcised? Because that was an eminent work*

of

of the Law which was required of them, and indeed a Seal to the whole Law; though it was a Seal too of the Gospel, and of the Righteousness of Faith, yet it was an eminent work of the Law besides, that those that were circumcised bound themselves to the Law in it, and therefore Christ did not profit them: So if you think to get Joy, and the Comforts of the holy Spirit in any other way but beleeving, you are in danger to put yourselves out of the Covenant of Grace into a Covenant of Works.

And besides, There's very much danger in this way, Because that by seeking to get it in working and laboring in the performance of Duties, thou art in danger never to have it, for it's never like to come that way, but by our beleeving, thou mayest be working any other way all thy life time, and never come to have it: Or if thou shouldest come to have it that way, and so if thou thinkest to ground thy Faith upon thy Sense still, it will be more dangerous; if thou shouldest have some joy and encouragement by thy striving, and then ground thy Faith upon that, thou art like to miscarry in thy Faith, and that Faith like to come to nothing in the conclusion: It's a dangerous thing to ground Faith upon Sense; yet many of us do rather seek to have our Faith the fruit of our Joy, than to have our Joy the fruit of our Faith; whereas we should rather lay the Foundation of Faith, and then the Joy that comes after, that's right: If after an act of beleeving you come to have joy, that joy is right; but if after an act of Joy, and work or Sense, you then think you can beleeve, you may suspect that Faith not to be right: Indeed *Good Works are a Nurse to Faith*, but *good Works are never to be the Mother of Faith*.

But further, It's safe in this, Because it will free you from danger of temptations: It so be that you be striving and struggling by Duties to get the Sense of Gods Love, if that be the thing and not by the exercise of Faith, you

will be liable to many temptations: As thus, you will be striving and struggling, but will not get strength, and then comes a Temptation; I have labor'd, and striven, and nothing comes of it, and therefore surely God loves me not.

Yea, There will be this Temptation: Were not I as good break off and leave off all, I see nothing comes of my Duties; and so you will have a temptation to turn aside after vanity, you will be weary of the performance of Duty within a while, though now you set upon it; therefore it's the safest way for the exercising of Faith at the first in the want of Sense, to look upon the grace of God in Christ as it is rendered, and to cast the soul upon it.

Object. I but you will say, *Though there may be danger in my standing upon Sense, yet I should exercise Faith presently, there's danger of presuming, and therefore by avoiding one evil, I should run upon another.*

Ans. To help you against this, I shall shew you what Presumption is.

First, Presumption is this, It is to trust in Gods Mercy out of Christ; that's the first thing in Presumption, and the most men in the world that do presume, they presume upon this ground, Because they hope in Gods Mercy, but they do not apprehend the Mystery of the Gospel, how Gods Mercy is to be let out unto them through Christ, and that there is not any one drop of Gods Mercy but is to be communicated through Christ, and no other way; yet most men they rely upon Gods Mercy and hope that God that made them will save them, and to trust upon Gods mercy out of Christ: Whatsoever hopes of Gods Mercy thou hast out of Christ is presumption, for no Creature hath any thing to do with mercy, but in and through Christ: But perhaps those that live under the Gospel will say no, they will not trust in God but through Christ.

But

But then the Second thing wa trusting that God will save them through Christ, and yet they mistake Christ, and do not understand Christ aright: as thus, They trust in Gods Mercy through Christ, only to save them from danger, to save them from the punishment of their sin, merely for such self ends as they may be delivered from punishment; and they see no excellency in Christ but as he is one that should deliver them from punishment; this is presumption too. But when the soul is not only convinc'd of this, and sees this by the holy Spirit, that all the Mercy of God is to be convey'd through Jesus Christ. But then Secondly, The Lord shews to the soul the Excellency of Christ, not only as one to deliver it from punishment, but as one in whom there is all good to make the soul happy for ever; there is Grace in Christ as well as Pardon, there is Sanctification as well as Redemption and Glorification; there is the bringing in the soul to God, and union with God, and the enjoyment of God in Christ, and that's the happiness that my soul desires, not only to be delivered from Hell, but that I who was broken off from God through sin, may now come to have union with him, and so be happy in the enjoyment of God as my portion for ever; and thus I trust upon Gods grace in Christ: this is not presumption certainly. Though you could do this at such a time that you cannot find any ability in your selves to perform any duty, yet if you do now cast your selves upon the grace of God in Christ that you might have life in him, not only that you might have pardon, and to be delivered from Hell, but that you might have life; do this as soon as you will, this is not presumption.

A Third thing wherein Presumption consists, is this, For men to believe that Christ is theirs, and that they shall be sav'd upon false grounds.

As thus, When men shall believe that Christ is theirs, and God will have Mercy upon them, and save them, why? Because they are not so bad as others; because they do
some

some good things, and they live honestly among men, and serve God as they speak, and because God blesses them in their outward estates, and they have prayed to him, and God hath heard them, and such things; and thus they beleeve that Mercy is theirs, and they shall be saved, and because good people think well of them, and they keep company with them that are godly; here's presumption. Therefore when I exhort to beleeve in the want of Sense, I do not exhort to this, that you should presently conclude in your own hearts, well, Christ is mine, and I shall certainly be sav'd; no, but the work that I exhort to, it is, To cast your souls upon the grace of God in Christ for life, and for salvation; it may be you cannot have a reflect act upon your hearts, and say, I am sure I shall be sav'd; for to exhort men and women to this, that they should perswade themselves they shall be sav'd, that's not the thing, for that must be a work of Christs Spirit. But the first act of Faith whereby the soul, though it doth not apprehend that it shall be sav'd, yet it will venture its self upon the grace of God in Christ; and if I perish, I'll perish this way saith the soul: That's that which I exhort to, and not to make any conclusions that certainly I shall be sav'd upon such and such false grounds; no, if afterwards thou comest to make conclusions, it must be upon the testimony of the holy Spirit witnessing to thy soul, that this act of thine in casting thy soul upon Christ, is a true act indeed, and not a meer delusion. For that may be the way of coming to have Sense, not that I shall know by certain effects that my Faith is true, nor that only, though that's one way; but by the testimony of Gods Spirit witnessing this unto me, that this work of mine in thus going out of my self, and casting my soul upon the grace of God in Christ, that it is a true work, and not a delusion: It's true, where this witness of the holy Spirit is, it is ever according to the Word, and there will follow gracious effects from it: But certainly there may come an assurance this way, & may be

as certain as I am certain that I see the light of the Sun by the light of the Sun; I need have no evidence that I see the light of the Sun but by the light of the Sun its self. And so there may be that certainly of the souls believing by the evidence of the work its self, by a work of enlightening by the Word; and this is another manner of ground of my joy, than because I am not so bad as others, and because God blesses me in my outward estate, and the like; no, I have found such a mighty work of God upon me, carrying me to his Son, and I do find now such an evidence of the Spirit that this is the work of God, so that I am become a new Creature, I am not only not so bad as other men, but I find a mighty change in me from death to life, I find I live by new Principles, and have a new Rule, and have new Ends that I propound to my self in all my waies: But this is after this work of Faith, from the effects of it. So that it is evident that your believing in the want of Sense is not Presumption, but the safest way that can be taken.

3 The Third Motive is this, That it is the soonest way to get the sense of Gods Love.

Object. You wil say, *Why?* if I could find my self to be able to overcome my corruptions, and perform such and such duties as others are able to do, then I am persuaded I should have the sense of Gods Love; but I think I shall never have it till then.

Answer. Thou goest the furthest way about; whether ever God wil give it that way or no, it's a question: But if God should be so indulgent as to give it thee at last, yet it wil be a great while first, and thou wilt be held under the spirit of Bondage a long time.

Object. You will say, *We cannot do it in our selves.*

Answer. It's true; no more can you do any thing else; but let there be that power that you endeavor to put forth in other things, do you endeavor to put it forth here, and endeavor it in the first place (I speak to such

are sensible that they have not the fence of Gods Love unto them, and are longing and thirsting after it.) that I confess will come among the Directions; but it's necessarily here for the right understanding of what I mean: when I affirm, That it's the speediest way to get fence, for to labour to put forth an act of Faith even presently: Thou complaineest of thy dead heart, and if it were more quick, thou shouldst then believe; let me assure thee, there's no such quickening grace as Faith is. *The Just shall live by Faith*; and the Scripture tells us, that the Lord hath quickened us; in Col. 2. 13. *You being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him*; How? *Having forgiven you all trespasses*; so that the quickning of the heart you see it is in the work of justification, it's in the forgiving of our trespasses: we first would fain have our hearts quickened, and then we would believe that our sins are forgiven us; no, but believing in the grace of God for justification, that's the way of quickning; Sanctification doth follow after justification, and therefore the soonest way to get grace; and what fence you would have in the Love and goodness of God, is by believing; that's the speediest way, you do but beat about the bush in any other way: you wil get it abundantly sooner this way, in laboring to stir up acts of Faith, in believing in God, than you can do in any other way whatsoever. That may be done in little hour this way, that may not be done in some months or years in any other way.

4 A Fourth Motive is this, Labor to stir up Faith, and to walk by Faith in the want of fence, because even when fence fails, then is the proper time for Faith to act; and then Faith doth appear in its own native excellency, in the proper colors of it.

As for Love (By comparing one Grace with another, we shall come to understand either Grace the better) for me to love another when I see all things lovely in them, and

and when there is nothing that any way discontents me, here doth not appear any great excellency in Love; who cannot but love such a one when there is all things lovely? But when you can love, even though there be croſs diſpoſitions, though there be many things done that do diſpleaſe you, and unlovely, yet you can love, your love goes through a great many difficulties, and though there be much water, it cannot be quenched: Water will quench a little ſpark, but it cannot quench a great deal of fire; I, this Love is ſomewhat indeed. So it is here in Faith; It is not ſo much for a man to believe when he hath all kind of encouragements for his believing, when he hath ſence to help him too, and experience, and all things goes according to what is ſpoken in the Word: But for me to believe though things ſeem to go quite contrary to my Faith, though things be croſs, here is the proper act of Faith, and the excellency of Faith: for me to be able to believe againſt diſcouragements, as it was the commendations of *Abrahams* Faith to believe againſt hope, and above hope; whatſoever there is againſt my Faith, yet to believe: Certainly there were no great need of the Grace of Faith, if we had alwaies ſence, if we had alwaies God in ſight, and Heaven, and all the Glory that God hath laid up for his people; if there were alwaies this in our eye, then there were no great need of Faith; and therefore in Heaven ſuch kind of Faith as this wil fail; the Scripture ſaith, that Faith and Hope wil ceaſe, but Love continues; it's becauſe that then they ſhal have alwaies ſight: But when there is no ſence, then appears the proper act of Faith, therefore labor in the want of ſence to put forth Faith.

5 Fifthly, The believing in the want of ſence, is a moſt glorious work in its ſelf; there's a great deal of Glory in it. I remember three things that *Luther* ſpeaks of, that are the hardeſt things to be done in the world; and one is, *To believe things that ſeem to be impoſſible*: And the

other is, *To trust in God, and beseare in him, when he shews himself to be an Enemy*: And the third, *To hope in things that are defer'd*: These are the hardest things to beleave; Things impossible: To rely upon God, though he shews himself to be an Enemy; And to hope in things that are defer'd: but though they are very hard yet certainly they are glorious works of Faith. And another Speech he hath; Faith if be strong, it doth acknowledge a God; what though God seems to leave the soul? yet then a strong Faith will acknowledge God a Receiver of the soul at that time: And again saith he, When God doth seem to persecute a soul, yet it will acknowledge God to be the helper of the soul at that very time; when God seems to damn a soul, he acknowledges God to be a Savior to the soul at that very time: Here's the strength of Faith, and this is a glorious work of Faith, To acknowledge God that forsakes to be a receiver of the soul; God that seems to persecute, to be a Helper; God that damns, to be a Savior of the soul; here's a glorious act of Faith; and certainly it's glorious in the eyes of God, and in the eyes of his blessed Angels; it's such a glorious act, wherein the very Angels attain not too: There's no act that we read that the Angels have in Heaven greater than this, Though he kill me, yet wil I trust in him; that act of *Job* was a glorious act; the Scripture doth not mention any more glorious act of any of the Angels in Heaven than that act is; they have altogether sight, they see the face of God, and have no temptations to distrust in God; but in the midst of temptations, and when God seems to come out to kill a soul, yet then to rely upon his grace in Christ, here's a most gracious act of Faith.

6 A Sixt Motive is this, As it's most glorious in its self; so it's that which honors God more than any other Grace: You know what the Scripture saith of *Abraham*, he gave glory to God by beleeying: Why? would

not

not you vain give glory to God in the greatest measure that possibly you can? If you would, it is by walking by Faith when God is out of sight, and when all things that might be otherwise encouragements seem to be out of sight. You give God here the glory not only of his Power, and Goodness, and Mercy, but his Faithfulness: It's a notable Story that I remember *Plutarch* hath concerning *Alexander*, in reference to his Physician *Philip*: *Alexander* had a Physician which was named *Philip*, in whom he did much trust for his Faithfulness, whom one *Permenio* sought to defame to *Alexander*, and wrote unto him, that he was bribed and corrupted by *Darius* with large promises of great Riches to take away his life by giving of him poyson: some time after, such a Letter being brought to *Alexander*, he made none of his Familiars acquainted therewith: but that he might shew his confidence that he had in *Philip*, when the hour came that he should take his Medicine, *Philip* came into the Chamber, and brought a Cup in his hand with the Potion he should drink; *Alexander* then gave him the Letter, and withal cheerfully took the Cup of him, shewing no manner of fear or mistrust of any thing, and put it to his mouth, and drunk of the Potion before the Letter could be read: By the which he did, as if he should have said, See how you are accused, but yet for all that I am not afraid, but put confidence in your Faithfulness still. I would apply it thus: Did not *Alexander* honor his Physician very much in this thing, in shewing to all the world how he durst trust him? And though he had such a temptation to suspect him, and to call him into question, yet he would hearken to no such temptation, but would venture his life upon him: If *Alexander* had given his Physician never so much, it could not have been such an honor to him, as to shew how he would trust him in such a case as this: If we hear such and such an Accusation of such an one, yet if our hearts

Plutarch
in the life
of *Alex.*
fol 862.

can trust in them, still it's a great honor that we put upon them. Now then consider what honor Faith puts upon God; it's true, our lives are in Gods hands: Saith Temptation and bale Unbelief, God wil leave you one day, God intends no good to you, all that you have is but to prepare you for further wrath, you wil perish at last in such a way as this, God wil fail you at last: Temptation would perswade us that God rather hated us in all that he doth, than intends love to us: When Temptation hath said what it can, yea, when things do seem to work as if God would destroy us at last; saith Faith, but though he kill me, I will trust upon him, I will venture my Life upon him; yea, and I will venture my life upon God in his waies; I am resolved whatsoever I suffer, and whatsoever I meet withal in those waies here, I'll lay down my life, and venture my Eternal Estate upon God in these waies of his: it may may be the world scorn me, and mocks me, and saith they are but Fancies and Conceits: But wel saith the soul, here I have pitcht my Anchor, and here I'll venture my Soul and Eternal Estate upon God in such waies as these are, although God doth seem to come against me as an Enemy; here's honor that we put upon God: Oh what honor is it to God when we so beleve against sight: the Lord was so wel pleased with this work of *Abrahams* Faith, that he doth renew his Covenant with an Oath; he swears to him then what he wil do for him: Oh it did so take the heart of God that the Lord then took a solemn Oath that he would be his God, and the God of his Seed, Oh when the Lord sees a soul put such an honor upon his Faithfulness, then he doth not only promise, but swears to do good to that soul: As when men wil be tempting of God through unbelief, the Lord swears against them, as against the people of Israel, the Lord is provoked against unbelief, when you wil tempt him that way; as they said, *And can God prepare a table in the wilderness? And there are the Children of Anach, and walls* that

that reach to Heaven : Why ? what are these the things that wil cause you to distrust in me, and be thinking of turning back again to Egypt ? If wear in my wrath that you shall never enter into my rest, saith God : And so on the other side, when things seem to go quite contrary, and yet saith the soul, well, come what wil come, let me suffer never so much, I'll venture al, not only my Credit, and Liberty, and Comforts, I'll venture not only my present, but my eternal estate, and I'll lay my self at Gods feet : Now when the Lord sees this, Oh it's that which pleases him at the very heart, and he is ready to swear that this soul shal never miscarry : Oh it's a Grace that doth much honor God.

7 And its a grace that doth argue very much Love to God : You say, Oh that you could love God more ? those that beleeve most, they love most ; as I hinted before, Love is seen in this, that I wil not regard any accusations ; the main work of Love is this, That it makes me that I can trust my self with my Beloved ; as it is said of the good wife in the Proverbs, That the heart of her husband can trust in her ; let any come and accuse his wife never so much, yet his heart can trust in her : strong Love cannot stand with Jealousies : Certainly where Jealousies are upon every little occasion ready to rise, it is from the want of Love ; and so where there is a jealousy of God, there can be no hearty love.

So likewise about our listening to Accusations ; If I do not love such and such, if any do accuse them to me, I can quickly hearken and entertain any accusation of them ; but if I love them, I wil not entertain readily any accusations of them : As where there is several parties of men, and the Bond of Love is broken, let there be any accusation against one that is in their way, they wil entertain it ; but let there come any accusations against men that are of the contrary party, they wil not so readily entertain them : So, if we did love God, we would never entertain any ill reports of God : where the heart doth
stand

stand out against any ill reports of God, certainly the soul doth love God exceedingly.

8 I'll give you one more Motive: Consider this, That Faith wheresoever it is, it is first wrought by an Almighty power in the soul; *Ephes. 1. 18, 19. The exceeding greatness of Gods Power whereby he raised up Christ from the dead, appears in the work of Faith*: Consider this, If there be such an infinite power of God, the same power that raised Christ from the dead put forth in Faith at first, then surely Faith is able to do great things: Thus I would reason; That thing that hath the choice of Gods Power, the excellency of the Power of God, the thing wherein the glory of Gods Power appears in above all other things, that thing hath a great deal of power put into it, and is able to do great things: But so it is with Faith, read over all the Book of God, and you never find such expressions of Gods Power for the doing of any thing that ever he did since the world began, as in the 1. of the *Ephesians*, are expressions of his Power in working Faith in the soul: surely then one that hath any hope of having the work of God upon him, should argue thus, Hath God put forth such an Almighty Power in the working of this Grace in my soul, and shall this Grace be able to do nothing? If this Grace in my soul were only able to beleeve in God so long as I have God in sight, a little power would serve for this: but my Faith is a Grace that hath a great deal of Gods Power in it, and therefore God expects that there must be such things done by it as it may shew forth the greatness of his Power. If God gives a man only Natural Parts, he would have them to be improved to the height of them: When God works Faith in the soul at first, saith God, I'll put forth a Power even beyond whatsoever I put forth before, above all my Works that I have made: when I come to make a Beleever, and to work Faith in the soul, there shall be the choice and excellency of my Power; when this is done, saith God to the soul,

Oh

Oh Believer, now walk so as to manifest that which is done in your soule, wherein the excellency of my Power doth appear, and by doing so, we shall surely walk in a Gracious, and Holy, and Blessed way by Faith in the want of all Sence.

CHAP. XXXI.

Motives to stir up weak Believers to the exercising of their Faith, when they want Sence. 1 Their Sence of Gods Love afterwards will be sweeter. 2 They be stronger against Temptations afterwards. 3 It will turn their greatest afflictions into the greatest Blessings. 4 To have jealousie of God for withdrawing, is tedious to his spirit.

I Shall go on further in some few Motives for the stirring up of weak Believers in the exercising of their Faith.

1 Surely in the first place, the sight and sence that we shall come to have after our believing when there was no sight, will be so much the sweeter and more comfortable; a mercy that comes after Gods withdrawing of himself, and our exercising of Faith is the sweetest mercy of any mercy, when a mercy is raised from the dead, as Isaac that was born against the apprehension of comfort and Sence, and was a child of Faith, his name was called Isaac; now Isaac signifies Laughter, because Isaac was a matter of much Joy to his Parents, and so certainly

certainly whatsoever child it be that comes of Faith, is a child of Joy, whatsoever mercy comes upon the exercise of our Faith, and that when all things seem to work contrary, that mercy, Oh 'tis a sweet mercy, it will pay for all the affliction that we had in the time of the want of Sence.

2 If in the want of Sence, and the sight of Gods Love we can exercise Faith: That soul that can do so will be easily able to overcome almost any temptation afterwards: If so be that thou canst so prevail by Faith upon thine heart to stand out in such an affliction as this is, when thou wantest the sight and sence of the Love of God, and yet thy Faith can work through this; if it can, it wil easily be able to overcome any temptation afterwards: As suppose in any other butinels, a man hath not the success he desired and expected, but is crost in it, it may be upon this temptation is very strong upon some, and they begin to be discouraged: But for one that hath been acquainted with any Spiritual dissertions, and yet their Faith hath wrought through them; such a one wil think surely, it is not so much for me to go on in my way, and to work through this discouragement, the want of success in such a business, as it was once for me to go on, and to work through that discouragement that I had, namely, in the want of the sight and sence of Gods Love; Faith helped me at that dead list then, and why not now? and so for any other affliction: Let any affliction be upon their bodies, or estates, in respect of their friends, of any that are near to them, those afflictions are nothing in comparison of the want of the sight and sence of Gods Love in Christ: If the soul be but enabled here to work through this by Faith, it will find all afflictions to be but easie to him, therefore it is of great concernment for you to walk by Faith in the want of sence.

3 By this means if we can exercise Faith in the want of Sence, we shall turn the greatest Afflictions into the greatest Blessings; of all afflictions that are in the world, the

the want of the sight and sence of Gods Love in Christ is the greatest affliction; but by the exercise of Faith we shall make this to be a blessing to us; we shall get abundance of experience, and we shall come to have the Love of God more sweet unto us: and then having gotten through a difficulty as this is, we shall by it come to have more establishment a great deal in the constant way of our lives, and come to have more communion with God, and delight in God, and so we shall have a Blessing by that which is the greatest affliction of all.

4 Fourthly and lastly, Consider what a tedious thing it must needs be to the Spirit of God, for a Saint upon Gods withdrawing himself, and the want of sight, presently to have jealous thoughts of God: As it would be tedious to any loving Husband, if he could never go abroad upon any occasion, and be out of the presence of his Wife, but presently she were jealous; or if in the house he should find fault with any little thing, presently he concludes her Husband loves her not, because his expressions are not so full, or his countenance so amiable at one time as at another; this would be very grievous to the spirit of a Husband to have such constructions to be made. Look how tedious it would be to the spirit of a Husband to have such ill constructions made by his carriage or abience upon any necessary occasion; so tedious is it to the Spirit of God for a soul to be making such ill constructions upon Gods withdrawing himself, or because he doth not alwaies manifest himself in the same way at one time, as at another: Oh let us take heed that we be not burdenson to the Spirit of God by our Unbelief. There are many people that are partly afflicted by Melancholly and Unbelief that are very tedious to the spirits of those they converse with; and as they are tedious to the Spirits of those with whom they do converse, so certainly their carriage is very tedious to the Spirit of God, they do grieve the Spirit of God by their Unbelief, therefore let us take heed of our Unbelief in the want of

Sence, and labor to exercise Faith.

Object. I but you will say, What should we do? it is easie indeed to tell us that we should exercise Faith in the want of sight and sence, but it is not so easie to Do it.

Answe. I confess it is one of the hardest things in the world to exercise Faith in the want of Sence; therefore for help in this, take these Rules of Direction.



CHAP. XXII.

Directions for the exercise of Faith in the want of Sence. First, Be afraid of Unbelief as much as of Presumption. Secondly, Listen not to any thing that makes against the Word. Thirdly, One promise is enough to rest upon, though you think of another Scripture as against you. Fourthly, Treat of some of your Principles before temptation that you may not be shaken. As 1. There can be no conclusion of Reprobation, as of Election. 2. It is better to set upon Duties though we cannot do them as we are taught, than omit them. 3. Where there is no peace of conscience, there sin is not a sufficient ground to hinder the peace of the soul. 4. Where the soul complains for the want of Grace, it cannot conclude against itself that it hath not that Grace. 5. There is a Faith of Adherence when there is none of Evidence.

DIRECTIONS.

First, Be afraid of Unbelief, as much as you are afraid of Presumption: If Believers, especially those that are weak, would be as much afraid of Unbelief

Unbelief, as they are afraid of the sin of Presumption. You shall have many that are afraid to presume; but it scarce enters into their thoughts to be afraid of Unbelief; if I presume, then that's dangerous: I may quickly destroy my self that way. But why should you not be as much afraid to destroy your self by Unbelief; there is not only destruction in Unbelief as well as in Presumption; but there is a wronging of the Grace of God in it, and so there may be more danger of sin in the one thing than in the other; it's true, there is more danger in presumption, and there is sin and danger in unbelief too; and the much is, that unbelief is a more secret sin, and that which we may fall into before we are aware, sooner than the other. Now if the soul would but reason after this manner, it's true, I think that the Promises of Mercy belongs not unto me, and therefore I am afraid I should presume; but what if I should wrong the Grace of God! is not that a tender thing? and is there any thing in the world that God stands more up to have honored than his Grace in Christ? and what if I should prove that I have wronged the Grace of God in Christ all this while; what a sad thing would it be! and would not that be as grievous to God as any thing else? Oh if you would but do thus, this would be a very great help to you; for there would be this Use of it: That it would make you to be willing to listen as well to those things that may further your believing in the grace of God in Christ that may honor Gods Grace, as to listen to those things that may take you off. We find by experience, That those that are weak, let one speak to them never so much by way of encouragement to Faith, they it are listen to what is spoken, or do not remember it; but whatsoever aims at anything they have that any way may discourage them, that they mind, and their thoughts run after, and work upon, all that possibly they can: now it appears by this that they are not afraid of the sin of Unbelief so as of the sin of Presumption: Certainly next to that sin against the ho-

ly Spirit, there is no greater sin in the world, than the sin of Unbelief; and it is that which doth more cross the designs that God hath of honoring of himself, than any other sin whatsoever; therefore be afraid of it, and charge thy heart with it, as thou wouldest charge thy heart with that which thou art most inclinable to: If thou wert inclinable to uncleanness, wouldst not thou lay a charge upon thy heart to take heed of the least stirrings that way? If thou wert inclinable to worldliness, wouldst not thou lay a charge upon thy heart against that? So charge thy heart to take heed of any beginnings of the sin of Unbelief, because that's the sin that thou art most inclinable to. If thou wert impatient, wouldest not thou be careful to charge thy heart to take heed of that sin? Charge thy heart to take heed of this sin of Unbelief. That's the first Rule.

Secondly, The Second Rule of Direction is this, At any time when thou hast a word that doth but seem to make for thee, take heed that thou dost not hearken to any thing against that word, but require a proof for it out of the Word; as thus, If thou hast any thing in Gods Word that is presented to thee, in any way for the helping of thy Faith in the want of Sense, never listen to any thing that makes against that word, but require a proof for it out of the Word: many times when we have a word that speaks well, and encouraging our Faith, we set many times our own fancies, and conceits, and surmises, and jealousies, and fears against the Word, and this doth us much harm: But when we have a word we should never listen to surmises, nor jealousies, and fears; but here's a Word, and can I have as much out of the Word against me in such a thing, as I have here in the Word to encourage me? doth the Word bear me off as well as encourage me in this way? If indeed I can bring out of the Word, that they that are thus and thus, have no Grace, that such and such things as these are, cannot stand

stand with true Grace; if I can prove this out of the Word, then it is from what. Where have you almost any man or woman that comes with any Objections against their estates and conditions, with any of their doubts, that bring any Word for to strengthen their doubts withal? Indeed their doubts that are in them, seem to be very strong, and prevail much to discourage their hearts; but is it from the Word that their doubts are strengthened? You shall seldom hear them to bring any text of Scripture for their doubts; only they are afraid, and was ever any of Gods People so as they are? But they come not thus, and say, Sir, Here's such a place of Scripture that I read such a day, and me thinks this Scripture makes against me. If you would go no further than the Scripture for your doubts, it were an easie matter to help to answer them, for then we could shew you what God intends in that Scripture; but it's almost impossible to answer jealousies, and fears; we could answer ten Scriptures sooner than one jealousy and fear, that hath no ground from Scripture: Give me but a Scripture for your doubts, I can give you another that may be for your encouragement; as that Scripture where Christ saith, *He that comes unto me, I will in no wise cast off*; the Scripture requires nothing but coming to him; and then, *Ho, every one that thirsteth, come and buy without money, and take the Waters of the Well of Life freely*: these Scriptures, we can plainly shew you the meaning of the Spirit of God in them for encouragement; but can you shew such Scriptures as any of your doubts are grounded upon? Many of you have many doubts concerning your Sanctification; but have you any text that tels you, that where Sanctification is not perfect, that there the soul hath no interest in Christ? Therefore this may encourage any soul to come in and beleve, because there are no such Scriptures as doth tell any, That because they have not perfection in Sanctification, or because there are remainders of corruption in them, that therefore

therefore they have no interest in God and Christ. If we would take no comfort but from Scripture, and we would listen to no Objections but from Scripture, then it were an easiness to get Faith to be exercised, and we should walk by Faith more than we do, if we would rest upon the Word, both for the ground of our encouragement, and for our doublings, so as to resolve the Word shall be as much the ground of my doubts and fears, as it shall be the ground of my Faith and Comforts. Do but hold to this, and then you will be mightily helped to walk by Faith, and not by sight; for though sight fails us, yet the Word never doth fail, but abides the same; a sure and an everlasting Foundation.

Thirdly, If you have any one sign that may encourage you, you may take comfort from that though you find not another; If upon the searching in the Book of God, you find any one Promise making for you, though you may think other things are against you, that one is enough for you to rest your souls upon; for where there is one, though you are not able to apprehend the other, yet there are others too: For that's a certain Rule, Every Promise doth hold forth Christ; and where there is any one Grace, there's all Grace, though it cannot be seen. As a man may know as certainly a wicked man by the lying in any one known sin, and by his heart closing with it, though he doth not live in others; yet there is no sin mortification that man hath any one in reigning in him; that is, if he hath any one sin that he knows to be wrong, and yet his heart closes with it, and is not set against it as an Enemy to him, this man hath not any sin mortified in so, where there is any one Grace, there is every Grace, though it cannot be seen. If I should come to one that is carnal, and if I see but the sin of Covetousness, of Envy, of Wrath, of Worldyness in him, if I should change him, and say, that you are an unclean person too, he would despise it, he thinks himself far from it, Why?

Because

Because he doth not commit the act of it: but that's certain, where thou art under the power of any one sin, there's no sinnership: So, where any child of God can but find the work of any one Grace; it may be said a one will say, I can find no work of other Graces: but I bless God, there is some Grace I can find; as for instance, this Grace, That I love the Saints, I love the Brethren, and I love them because they are Godly; and upon no other ground; and I find I love the Word, and the more holy the Word is, the more do I love it: If there be but this one Particular, though thou canst not find the exercise of other Graces, yet thou mayest certainly conclude there are all Graces: All Graces are in that soul where there is any one Grace: this would be a mighty help to Faith in the want of Sense. When you come to examine your heart, it may be the Devil will be putting you upon those Graces that are the weakest of all, and are most opposed by your corruptions; and will be ready to tell you, that you have no Grace because you have not that Grace: but is there any other grace that you have? If you can find in your souls there is any grace, certainly you may conclude, that you have an interest in God and his Love, though he be out of sight.

Fourthly, A Fourth Rule of Direction to walk by Faith in the want of sight, is this, Labor to treasure up some Principles, or some certain Conclusions and Truths that you will stick too, and resolve upon whatsoever temptations comes against them: As for Instance thus:

Here's one Principle which is as clear as any thing in the world, and that I can easily convince any man of, that is not in a temptation; but if you be not satisfied in it before a temptation comes, you will not be so soon convinced of it when it is come; as this one Truth, That there is no threat in the Word of God that is abjure, so as that it may not be recall'd: Or rather take it thus;

There

August 22 1774

William Spontaneous Book

Wm Spontaneous

There is no certain sign in the Word of God whereby any one can conclude themselves to be a Reprobate : Observe now the difference of Gods grace, how Gods grace is beyond his wrath and displeasure in this, in the manifestation of it : Promises of mercy you have absolute, but the threats of Gods wrath, you have none but conditional ; yea, and so conditional as may be recal'd again : And signs of Election you have certain, whereby we may know our Election ; but signs of Reprobation, whereby any man or woman while they live should conclude themselves to be Reprobates, there's none in all the Book of God, only that of the sin against the holy Spirit, which is a sin that such a soul that is making after God, and longing after the light of his face, is far enough from : Oh the grace of God in this for to help against unbelief, and help our Faith ; That God should be pleased for to manifest his Election certain, in the Word, *We know your Election*, saith the Apostle ; he speaks of the Election of others, *For our Gospel came to you, not in word only, but in power* : but there is no certain tie of Reprobation, *Those whom he hath predestinated, he hath called* : we know by our calling, our predestination, but we cannot conclude our selves to be Reprobates ; I confess there are some signs that are dangerous ones ; that is, Such as may make men fear, yea, and conclude too, That if they should live and die in such a condition, then they were Reprobates, that's certain : and some are more black brands than others of Reprobation, As the turning of the grace of God into wantonness, that's one of the blackest brands of Reprobation of any ; or for God to suffer a man to prosper in a wicked course ; but yet these are not certain : Though a soul doth turn the grace of God into wantonness, yet who knows but that God may convince that soul ? Lay this as a Principle, That there can be no conclusion of any one, excepting that which I touched on before, no concluding that they are Reprobates : And whatsoever threatnings there are in the Word, they are

are not so absolute, but there is a way that God propounds in the Word, a way for my, and for thy soul, to deliver my self, or thee, to deliver thy self from the strength and power of those thurrappings, that is, by he-
 ceasing, and by repenting: This is easie for men and wo-
 men to beleave; but in time of temptation, it is not so
 easie to beleave this.

Oh lay this for a conclusion, let my condition be the
 worst that possibly can be imagined, let me lay up this for
 a Conclusion, There is no threat that is absolute, but
 the soul while it lives may be delivered from it.

And I hear this, That there is no Condition so sad that
 is a certain sign of a Reprobate: There can be no Conclu-
 sions of Reprobation as of Election.

2 Another Principle is this, That it is better for to set
 upon those things that God requires of us though we can-
 not do them as we ought, than wholly to omit them:
 You will find this an extraordinary help; I know no-
 thing a greater hinderance to the work of Faith in the
 soul than this: for those that are enquiring after God
 and his Waies, because they cannot do Duties as they
 ought, or cannot get that good that they do desire, ther-
 fore they think that they were better to let all alone: and
 Temptations work strongly that way, and if temptations
 can prevail over the heart in this thing, it hath yet enough
 to keep the soul under a spirit of bondage, and unbelieve
 alwaies: But if this be a conclusion laid, that I had better
 be doing what God would have me, and using the means
 that God requires, than let them alone; it were better to
 be doing, though I cannot do as I ought: At sometimes I
 have said of Water that doth run through a pipe, though
 it keep nothing in, yet it keeps the pipe sweet; so though
 you cannot remember any thing of the Word, but it runs
 through your memory, yet it keeps you from being mu-
 sty, or from gathering filth: I come to a Sermon, indeed I
 cannot say I have gotten much by it, but thus far, if thou
 neglect the Word, thy heart will grow more corrupt, a

great deal than if thou comest to the Word: And so a man that is sick in his stomach, it may be he eats some meat; but his stomach casts it all up again; you will say, were not this man as good eat no meat at all? yet you will give him meat for all that, for there is something that is turned to nourishment that doth uphold the life of the man: And so 'tis in the use of means, though we think that all the means are lost, yet there is something intensibly that doth work; and however, thou art in the way that God would have thee to be in; and if there were nothing else but this, this were enough: Lay this for a Principle, and it will be advantagious in the time of dissolution.

3 Another Principle is this, That where there is no peace with sin; there sin is not a sufficient ground to hinder the peace of the soul: I mean by that *No peace with sin*, not only that our consciences are against our sins, but that our hearts, our wills and affections are against them as well as our consciences; for I confess the conscience of a wicked man may be against his sin though his sin doth close with his will and affections; but where there is a fight against sin by the will and affections, that soul feels sin to have a contrary to the disposition of the heart; there is a contrary temper and disposition in the heart to sin; there the remainder of sin is not a sufficient ground to hinder the peace of the soul: There may be a great deal of corruption in the soul; but while it is as a disease, and not mingled in the very temperature of the soul, there it is not a sufficient ground to hinder the peace of the soul.

4 A Fourth Principle is this, That where the soul finds she want of any Grace, or at least sensible that it cannot be sensible as it would be, and doth hunger after that grace, and prize it above all comforts in this world, and that for the excellency there is in it, there the soul cannot conclude against its self, that it hath not that grace in it, it is too much boldness for the soul to conclude,

clude against its self that it hath not that grace in it, it is too much boldness for the soul to conclude. God hath never wrought such a grace in me; if so be that I find that because I have not the sense of that Grace, and the work of it as I desire, that this is the burden of my soul, it is that which is the grief of my heart, that I do want the exercise of such a grace, and the Lord knows how I would prize it, not only because it is necessary, I cannot be saved without it; but how I would prize it as that wherein there is an Excellency, a Beauty, a Glory, and this is that which my soul longs for, and I am making after with all my might; such a soul cannot conclude That that Grace is not wrought within it. Oh this would answer an hundred Doubts, and Queries, and Objections of many people in the time of the affliction of their consciences about Graces, that will thus conclude, Well, Certainly there's such and such a Grace that I have not, and because I have not that, I am afraid I have none at all. But if this be put to thee, Is not this the burden of thy soul that thou wantest such and such Graces as these are? and dost thou not prize the happy condition of those that have them? and is not thy soul in a way of hungering and thirsting after that Grace, and laboring for it? Thou shalt speak against the grace and the goodness of God to thee, if thou shouldest conclude that thou hast not this Grace already; it may be in thee, and under the Clouds, though perhaps thou dost not see it so clearly in the fruit and effects of it.

5 A Fit Conclusion is this, That there is a Faith of Adherence where there is not a Faith of Evidence, lay up that; take the express on thus, There may be union with Christ, where there is no vision: It is no argument, because I have no vision, therefore I have no union; neither is it an argument, because I have not Faith of Evidence, therefore I have no Faith of Adherence; a soul may truly and safely stick and cleave unto God, unto Christ, by a faith of Adherence, though it have no Faith of Evi-

dence to it self for the present: this is helpful to the soul to help it in believing in the want of sense, when God is out of sight. If the soul hath not that Faith of Evidence, that is doth desire, for it then to conclude it hath no faith at all. Thou mayest have a Faith of Adherence, and thou shouldst try whether thou dost not find thy heart cleave to Jesus Christ, and to cleave with him. Now, these Principles are to be laid beforehand, and there is no man that is out of a temptation, but will acknowledge these things.



CHAP. XXIII

A Fifth Direction for the exercise of Faith in want of Sense; which is, When Reasoning and Temptation wax strong, the way is not to answer them, but to pray. Sixthly, Set before thee, the Covenant of Grace. Seventhly, All Faith and Repentance is fresh.

Fifthly, Another Direction in the want of Sense is this: That when Reasonings and Temptations grow strong, the way is not to answer them with Reasonings, and to seek to satisfy those temptations; but rather to fall to prayer, and to spread them before the Lord, as *Hezekiah* did *Rabshakeh's* railing Letter: the Devil comes sometimes, and even rails upon God and his Truths, and Wives, and Saints, but do thou go and spread them before the Lord, do not think to answer Reasoning with Reasoning; the Devil will be too hard; if thou beginnest to Reason with Flesh and Blood, and thinkest to satisfy thy self by thine own Reasonings, the Devil will be too hard.

hard, he is too cunning a Logician for thee; we must not
fight with the Devil in his own way, that is, by Reason;
for the Devils have stronger Parts and Reasons than we
can have, if we rest to our own Understanding: But the
way is to fly to Jesus Christ, to beseech him that he
would answer these Reasonings and Temptations: Oh
when a soul can in the quietness of it commit its self to Je-
sus Christ, and spread its case before him, Lord, I am
put to a non-plus here, I know not what to say to my-
self, and my condition, only I think that I can say this,
Thou I love thee, as you know when Christ spake to Pe-
ter, *Lovest thou me?* Lord, *thou knowest that I love*
thee: It may be Temptation comes and saith, If you lo-
ved God, you would do thus and thus, and surely these
and these things cannot stand with a true Love to God:
it may be thou canst not answer every particular, but
canst thou go in the quiet of thy heart, and appeal to God,
Lord, thou knowest that I love thee, I know not what to
say to these things that are suggested; but Lord, thou
knowest that I love thee? Indeed if a man should come
and bring some Evidences to you, and Reasons to con-
vince you, that your heart is naught, and your waies are
evil; it's not enough for you to stand out and say, well,
say what your will, yet I believe that my condition is
good, and it's not so bad as you will make it; it's not
for you to answer men so, but when there comes a temp-
tation of the Devil, you are not bound to give the Devil
an account, as you are to give your Brother an account:
If you can go into the presence of God, and appeal to
God that your waies are right, and that God knows you
love him, that may be an answer to a thousand tempta-
tions that comes into your minds: And if you can open
your hearts freely in Prayer, and look up to Jesus Christ
your great Champion, and desire his help to assist you in
this Combate: this is a better way than to think to stand
out with Reasoning and wrestling with temptation: Oh
rather, rather appeal to God in Prayer, and open your
hearts

hearts to him; and that's the way. *Luther* used to say, *That his Prayers were the Leeches of his Carer*; as Leeches will suck out corrupt blood, so Prayers will get out the strength of temptations: Many Physicians in some cases will rather seek to purge the Body that way than by giving a Potion; the Leeches sucking out corrupt blood will sooner cleanse the Body than a Potion: And for the Leeches of Prayer will many times sooner help against a temptation than any other thing that can be done.

Sixthly: Further, In the time of Dissertion, the Direction that we should take, is this; Labor to keep in thine eye, the Object of Faith: So as to behold and look upon that which may help thy Faith, let before thee, the Covenant of Grace, the Freeness, the Fulness of Gods Grace in Christ as 'tis revealed in the Covenant, the plentiful Mercy that is there, keep that in thine eye: Many when they want the sight of Gods Favor, they then are altogether poring upon their corruptions, looking upon the black side of the cloud; but though you cannot apprehend yet, that God is yours, and the Favor and Love of God in Christ, yet you may keep in your eye those things that are the Object of the Faith of such as are true Believers; what is it that raises the Faith of Believers, but the presenting of the Glory and Riches of the Covenant of Grace to them? Now do not you turn away your eyes from it.

Object. You will say, *But I know not whether it belongs to me.*

Ans. Yet look upon it, keep your eyes upon it, upon some special part of the Gospel, some remarkable Scriptures as have most of the Gospel in them, as that, *So God loved the world, that he sent forth his only begotten Son, &c.* and 2 Cor. 5. 19. And such Scriptures that hold forth much of the Gospel should be kept in your eyes, meditate on them, rouse them in your thoughts and you know not what they may work.

Object.

Object. You will say, *These things do belong to Believers.*

Answer. Nay, They do not belong only to those that are actual Believers already; but they are to that end reveal'd, that they might work Faith where it is not: they have a generative faculty in them, it is through the Gospel that Faith is begotten, as well as increased; therefore keep those things in your eye for the raising of your Faith: And that's another help in the want of Sense.

Seventhly, I shall give you one more, and that is, In the want of Sense and Sight, let it be your great care if you think you have not had Faith and Repentance before, yet now afresh to act it: That's likewise a Rule that upon any occasion in speaking to those in Dissertions, I ever make use of, and shall ever as a special Rule as any I know for to help those that are in any spiritual Dissertions, to renew an act of Faith and Repentance, yea, if they think they never believed before, yet to strive to put forth a work of Faith and Repentance; that is thus, It may be the soul hath examined and searched to know what the condition is between God and it, and can find no evidence at all that ever it had any grace, yet what hinders but that you may now believe? do not spend so much time to look over your old Evidences, to find out your Evidences that were of ancient date, as forthwith to strive to put forth a new act of Faith: If thou beest non-plust with the temptations of the Devil, or thine own heart, that thou knowest not what in the world to say; but answer thus, Well, grant the worst that may be, Suppose all that hath been before were false, yet what hinders but that now I may believe? Remember what hath been said, There is nothing that gives right to Christ but believing, and nothing gives any man right to believe but believing, therefore what hinders but that at this instant I may believe? I do not mean this by believing, to conclude that my condition is good, for many Christians are held under the Spirit of bondage

by this, they think the Nature of Faith is this. For to conclude in their own thoughts, that their condition is good, and that they certainly shall be saved; that's a fruit of Faith, but not the Nature of Faith. The Nature of Faith is the rolling of the soul upon the free Grace of God in Christ. Now though there be many things that may hinder us from concluding that, my state is good, yet there is nothing that should hinder me from rolling my soul upon the free Grace of God in Christ: A man hath some hope that he hath such an Acquittance, or a Bond among some Papers in his Boxes, but he cannot find it; if he hath to deal with one that's Faithful, he may go likely, and get his Bond renewed, or get an Acquittance made anew before he can find his old one: So likewise, we having to deal with a Faithful God, when many times we have lost our Evidences, lost our Bonds; the way is to go and renew our Acquittances, to renew our Bonds, to renew our Evidences; that is, to go and exercise Faith afresh; what hinders me that now this very morning or evening; but that I may put forth an act of Faith upon Jesus Christ.

I shall conclude with this one Note: I affirmed to you before, that there was a Faith of Adherence, where there is not a Faith of Evidence; let me now tell you, That there is a Venturing Faith, as well as of Adherence and Evidence. Indeed this Venturing Faith is an Adherence, but when the soul cannot have encouragement to believe under the notion of Adhering to Jesus Christ, it may be the violence of temptation seems to drive it off from Adhering. But for the helping of those that are under temptation, and want Sence altogether, let Faith be presented under the Notion of Venturing: though we have not the word in Scripture, yet we have the thing, as that of the poor women of Canaan, though she were put off, and call'd a Dog, and the like, yet Dogs have crums; and so that of Job, *Though he kill me, yet will I trust in him: If I perish, I perish*, as Esther said: And

And so when the soul can but come to this, Well, it's true, I am out-reasoned by temptation, and I know not what in the world to say to my self what my condition is, I see I am puzzled, and I am never like to work out this temptation in that way of Reasoning I am in; but for my part, I am resolved upon this, If the Lord destroy me, he shall destroy me relying upon him; it's true, I do not know yet whether God will receive me or no; I have not that Evidence; and for my cleaving to the grace of God in Christ, whether I can do it or no I cannot tell, but this I am resolved, Here I will venture, and if I perish, I will perish, casting my soul upon the Grace of God in Christ; this shall be my way. I am sure, if I depart from God, I must perish, if I should be weary of God and his Ways, and forsake them, and embrace mine own sinful waies, I am certain that I shall perish there; but I'll rather do this, I will venture my soul here, and here I will lie as a poor, wretched, miserable Creature in my self, and I will cast an eye up towards his Holy Temple, towards the Grace of God, and here my soul shall pitch and venture, I'll cast Anchor here, whether the Tempest will be so great that it will break Anchor and Cable I know not, but I am sure if I do not cast Anchor, I shall run upon the Rocks and split, and suffer Ship-wrack.

I confess were not the soul in a temptation, this were not enough, merely to venture, we must not rest in this, we must it be laboring to find that our souls do adhere, and cleave to the Grace of God in Christ, and never be at quiet till we have got some assurance of it too. But I declare what is to be done in the time of temptation; when a man is in a storm and tempest, then it is a work acceptable to God, and it hath had very often exceeding good success; when a soul not knowing what to do, yet at length it hath concluded thus, If I am undone I will be undone in Christs arms, and here I will hang, and ride at this Anchor, and if the Lord should shake me into Hell, yet I'll hang as long as I can, and here I'll venture.

Oh this will keep thee from departing from God, and will be such an acceptable work to God as it's like that thou shalt not be long without some manifestation of God to thee to encourage thee in thy way: and for to make all the former good, I'll leave this one thing with you, and that's this; Know, that all times are not fit times for you to judge of your condition in; it's not a fit time to judge whether a Tree be alive or dead in the midst of Winter; 'tis not a fit time to weigh Gold when I am abroad in a tempest and storm; 'tis not a fit time to judge of the Constitution of ones Body in the Fit of a Fever; and of the comeliness of ones Countenance in the time of an Ague; no, if you would judge of the Body, you must do it when it is in health; and so if you would weigh Gold, it must be when the Scales may stand even: There are many poor weak Beleevers that did never pass any judgment upon themselves, but in the hour of a Temptation, which is the unfittest time; no, rather stay while you are your self, and then you may be fitter to judge of your estate.

These Directions may be some good help for your Faith in the want of Sence, that while God withdraws himself, yet you may be able in some measure through the Lords assistance to walk by Faith, when you cannot walk by sight.



CHAP. XXIV.

The Principal Ingredient in every Duty, is the acting of Faith: Refer'd to two Heads: First, How a Christian should walk by Faith in time of affliction. Secondly, How he should walk by Faith when God calls him upon any difficult Service.

Helps to walk by Faith, when God appears as an Enemy to the soul. 1 It hath been the condition of the dearest Saints. 2 It is Unbeleef to apprehend him so. 3 If God were really so, fly not from him. 4 If thy soul be at enmity with sin, God is not thine Enemy. 5 There is enough in Christ to reconcile Enemies. 6 Consider it is for thy negligence. 7 Trust in God though he appear never so terrible.

THe Principal thing in a Saints Walk with God, is to walk by Faith: Observe but this Rule in all Duties that you do perform, let it be your main care to act Faith in the Duty: it is that which Beleevers are faulty in, they make conscience of such and such Duties, and they are careful, not only to do those things that God requires, but to do them in that manner that God requires, that is, in Sincerity, in Zeal, in strong Affections, in Serioulness; yet they do not so much consider of the acting of Faith: The Principal Ingredient in every Duty, is the acting of Faith: If we Pray, it is the Prayer of Faith; if we Hear, it is mixing of the Word with Faith; if we receive the Lords Supper, it is the discerning of the Lords Body; in every Service we must look how much

Faith hath been exercised; If you perform any Duty, look back, I have done what God requires of me, but how have I done it? how hath my soul cloied with the free Grace of God in Christ after I have done all that I can? yet have I been beat down in mine own thoughts, and advanced free Grace? have I found my soul acting upon the Promise at this time, when I have been Praying, and Hearing, and Receiving? These thoughts are but seldom in the hearts of many Christians, they look at rather the performing of a Duty in a Moral way, than in a true Christian and Evangelical way. I shall proceed to some further Cases about the walking by Faith: And they may be referred to these Two Heads:

First, Either, How a Christian should walk by Faith in time of Affliction. Or,

Secondly, How he should walk by Faith when God calls him to any difficult Service.

When God lays any affliction upon us, yet it is not Sence that we give way to, but it is Faith that we act in our afflictions.

And then when God calls me to any work, though at the first I may think it is beyond me, I shall never be able to accomplish it, yet in this difficult work I am to walk by Faith, and act Faith, and if any thing will carry me through, it is Faith.

First for Afflictions, they are of two sorts: Either Inward, or Outward Afflictions.

Even that which we have treated about already, The want of the sight of God, is a great inward affliction, and we might bring it under this Head: yet there are some inward afflictions that are beyond this, Not only that God withdraws himself from the soul, and there is the want of sight; but what if God comes against the soul as an Enemy? that's beyond Gods withdrawing of himself, so that there is no sight of him: and yet even then a Saint should walk by Faith; not only when God is withdrawn, but when God shall appear as an Enemy;

for

for many souls are ready to say, The Lord hath done so to me.

As to the Help of that, when God appears as an Enemy to the soul: Know,

1 First for your help that you may not despond, and Faith may not be shattered, That this is not such a condition, but others of the dear Saints of God have been put into heretofore: 'tis some encouragement for the act of Faith, when I know that my condition is not such but that others of the dearest Saints of God have been in that condition, and yet in that condition, they did walk by Faith, and so got out of it: In Job, 13. 24. see there what the complaint of that holy man was, *Wherefore hidest thou thy face, and holdest me for thine Enemy?* here you have both these: The want of sight, yea, here is a degree beyond that, Thou hidest thy face, and holdest me for thine Enemy: God appeared so against him even as an Enemy; it was not in regard of his outward afflictions and losses that he look'd at so much; but in regard of Spiritual afflictions that were upon his soul, God did tear and rend him even as an Enemy: and so many others of Gods Servants; *Heman* in the 38. Psalm: If you read that Psalm, you shal find that surely it was no less that God did appear to him, but as an Enemy.

2 But for our further help, Know, It may be that these are but the dark apprehensions of Unbelief, and not indeed that God really is as an Enemy to you: It was certainly the unbelief of the people of Israel which caused them to say, when they were brought into straights, *God hath brought us into the Wildernes because he HATED us*; presently concluding that God was an Enemy, because they had not what they would have; and that's the vain froward disposition of some, if they cannot have what they would have, it is because God hates them: This is thy Unbelief that thou art to check thy self for.

3 But suppose there were a reallry in it, That God did

did appear indeed as an Enemy, certainly the best way is not to fly from him ; though he hath the Sword of Justice in his hand ready to strike thee, yet the best way, it is to come and crouch before him, to lie down in his presence, to put thy neck even to the stroke of Justice, and to exercise a Venturing Faith ; howsoever fly not from him though he doth appear as an Enemy, for there can be nothing got in flying from him.

4 Yea but Fourthly, If thy soul be at enmity with sin, certainly God is not thine Enemy whatsoever he doth appear to thee : though he seem to come in never such a terrible manner against thee, yet if thou canst but look into thy heart, and see whether there be, not only in thy conscience, but in thy very heart, contrary Principles unto it : God is never an Enemy to that soul that is an Enemy unto sin.

5 And yet further, in the fifth place ; Suppose there were a reality that God were an Enemy, yet know, there is enough in Christ to reconcile Enemies, in *Rom. 5. 10. For if when we were Enemies, we were reconciled to God* : even when we were Enemies ; therefore though thou beest an Enemy, and though God appears to thee as an Enemy, yet when we were Enemies, we were reconciled to God : Thou mayest then act Faith upon the purchase of the Blood of Christ, though thou apprehendest thy self as an Enemy, and God coming as an Enemy against thee.

6 And yet further, It may be it is because thy heart is loose, and careless, and negligent in thy way, that therefore God doth seem to come against thee as an Enemy, as he did against *Moses* ; you know the Lord came in a terrible manner against *Moses* to stay him in the Inn ; surely then he came in the appearance of an Enemy : but it was because *Moses* had been negligent of the circumcising of the Child. Thou art to search and examine thy way, what negligence, and looseness, and wantonness, and deadness is in thy heart, what sluggishness is in thy heart ;
why?

why? God doth but draw his Sword to awaken thee, and to stir thee up, and do but thou do as those that *Joub* came against, *Send the head of Shimei the son of Bichi, and we are gone*: so do thou renounce thy sin, and God will appear no more as an Enemy.

7 Moreover: Yet still let Gods appearance be never so terrible, it's fit for thee to trust in him, and to say with *Job*, *Though he kills me, yet will I trust in him*: Suppose he doth intend to destroy me, but yet if I be destroyed, I will trust with my heart making towards him, my heart shall rely upon him even while he is striking the fatal blow upon me: Faith is able to see Love through frowns; though God seem'd to be never so angry with *David*, yet *Cast me not out of thy presence*. It is a Speech of *Luther*, speaking in the commendations of Faith, That's one great commendation for a man to love God when God shews himself an Enemy; and that is the excellency of Faith to enable the soul to do that. These Meditations may be some help to the exercise of Faith, and walking by it in such a condition.

But God lets out Satan upon me in great, and sore, and strong temptations; and would he let out the Devil upon me so as he doth, if he lov'd me? but shall I be able to walk by Faith, when I am hurried by the temptations of the Devil? That's a sore and a great affliction that the Saints endure. As for that, still you must know that it hath been the portion of the dear Saints of God to have Satan let out upon them too: we shall find that God faith to Satan, that he had given *Job* into his hand, and Satan was let out upon him, and that in a fearful manner: we read in *Luke*, of a daughter of *Abraham*, and yet she had been bound by Satan for eighteen yeers together: Satan doth prevail many times very much upon the dear Children of God: *Paul* had a prick in the flesh, a messenger of Satan that was sent to buffet him: And *Luther* often complains of most horrid temptations of Satan, and makes all the outward afflictions that he endured,

endured, and enmity, and rage of all the Popish party to be nothing to those inward afflictions that he had in his Spirit : I remember that upon it he saith, that there are Three things make a Divine, *Reading, Meditation, and Temptation* ; In Meditation he includes Prayer, which the Scripture calls the Meditation of the heart : these make a Divine, and God did prepare him for great Services that he intended for him by his temptations upon him.

CHAP. XXV.

Encouragement for a Saint at that time when God lets the Devil out upon him. 1 The Devil was more upon thee, when thou wert less sensible of him. 2 God hath good ends in it. 3 Consider that Christ himself was tempted, for two Ends: First, That he might be a merciful High-Priest. Secondly, That he might break out the venom of temptation. 4 Consider Christ prayeth for the tempted. 5 Christ hath broke the Serpents head. 6 Consider the Promises that temptation shall not prevail. 7 Think not to overcome Satan by Reason. 8 The power of sin is a greater evil than the strongest temptation. 9 Walk by Faith in the stirrings of corruptions.

K Now therefore further for the help of thy Faith in this : Let not thy heart despond ; though the Lord let out the Devil upon thee, yet walk by Faith in that condition : For,

1. First, At such a time when thou wert not apprehensive nor sensible of Satan, then he was worse upon thee, than he is now, though thou hadst not those horrid tempta-

temptations that now thou hast, yet he had more power over thee then, than now; and therefore thou hast no cause to be discouraged in this.

2 Lay this up as a help of thy Faith, That God hath very good ends why he doth exercise his dearest Servants even with such a heavy affliction as this is. The strong temptations of Satan: Satan in this case is like unto the Shepherds Dog; the Shepherd lets his Dog to worry the Sheep a little, but it is to bring the Sheep in, and not to kill them, for he calls it off when he pleases: So Satan is as it were the Dog that God, the great Shepherd, doth lend sometimes to worry the Sheep, but so as he calls him off when he pleases, it is but to bring those that are wandering out into the Fold: And as tempests and storms will clear the Air, even so hideous and terrible temptations will clear the soul: the soul comes to clear up after them, you come to know your hearts a great deal better than before.

3 Further, Know that Christ himself was tempted: If you read but the story of Christs temptations in the 4. of *Matthew*, it is a story of excellent use, and a mighty encouragement for the exercise of Faith in the time of Temptation. Even the Lord Jesus Christ the Son of God did not escape it, but the Devil had so much power even to carry his body up and down, and to set it upon the Pinnacle of the Temple, and tempt him to as hideous things as you are tempted too: he tempted him even to the greatest Idolatry that ever was, To fall down and worship him; to the most fearful Blasphemy, To cast off God his Father, and to acknowledg even the Devil himself to be a god unto him. All these were from these Two Ends: Luther,

First, That Christ might be a merciful High-Priest: as that he might be sensible of your temptations, he being tempted to himself: Christ knows what it is to be tempted by the Devil, therefore in *Heb. 4. 13. We have*

not an High-Priest which cannot be touched with the feeling of our Infirmities, but was in all points tempted like as we are, yet without sin: it's true, the temptation did not prevail in him to sin, yet he was tempted likewise in all things; there's no temptation more hideous and blasphemous than Satan doth tempt us withal, than he tempted Christ himself; and this was, That he might be a merciful High-Priest, and that he might be touched with our Infirmities.

Secondly, Yea, and not only so, but you are to look upon the Temptations of Satan as part of his Humiliation, part of his Sufferings that is meritorious, as that which takes out the sting and evil of all temptations; the venom of the temptation is taken out by Christs being willing to subject himself unto temptations; as the sting and venom of death, is taken out by Christs subjecting himself unto death; so the sting and venom of temptations is taken out by Christs subjecting himself unto them.

4 And yet further, We find that Christ prays for his People, that they may not be overcome with temptations: Thou must walk by Faith in the time of temptation, that is, not only act thy Faith upon Christs temptations, for to take out the sting and venom of it, but act thy Faith upon Christs Prayer: That Prayer that Christ prayed for Peter, surely he made it for you too; you may as well apply that Prayer for Peter, as Paul in the Hebrews applies the Promise that was made to Joshua: In Luke, 22. 31, 32. Christ tells Peter that Satan had desire to winnow him as Wheat; but Christ prayed that his Faith might not fail; and observe, The main thing that is to be exercised in the time of temptation is Faith, if Faith doth not fail, the soul is well enough; and Christ prays for this: Now you know what Christ saith, *That his Father doth bear him always.* In time of temptation it's best to pray much rather than to reason with temptations, and make use of the prayer of Jesus.

Jesus Christ : Oh blessed God, did not thy Son when he was in the daies of his Flesh, pray for one of his Members, that when Satan would sit and winnow him; that his Faith might not fall; Oh Lord let me have the fruit and benefit of this Prayer : this is that which I set my Faith upon.

Again, The stirring up Faith is the special help against temptations, in 1 Pet. 5. 9. you shall see there, that the way against temptations is not for the soul to sink down in a sullen and discontented way to have horror and trouble to overwhelm it, but to stir up an act of Faith; in verse 8. he saith, *That our Adversary the Devil like a roaring Lyon walketh about, seeking whom he may devour, whom resist STEADFAST in the Faith* : It is the work of Faith *strong, stiff,* that is the great help in resisting the *solid, settled* strength of temptations; 'tis not so much to stand reasoning the case, Oh this temptation is a hideous thing, and I hope I shall never yield unto it; no, but exercise Faith, and this Shield of Faith will quench the fiery darts of the Devil, Ephes. 6. 16. Faith is not only a Shield to keep off the fiery darts, but to quench them.

3. Besides, Know for the help of thy Faith in time of temptation, That Christ hath broke the Serpents head already, he hath broke it for thee, according to that Promise, *The seed of the Woman shall break the Serpents head* : The Serpent can but nibble at thy heel, his head is broke, his strength is over-powered; and the conquest that Christ hath over the Devil we find set out in Coloss. 2. 14, 15. and Heb. 2. 14, 15. In Col. 2. it's said, *And having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in it*; that is, in his Cross, *He hath spoiled Principalities and Powers* : by Principalities and Powers, must be meant, the Angels of Darknets, the Devils, he hath spoiled them; when he was upon the Cross, he took away them.

their power, and spoiled them, and triumphed over them: so that they should never be able to mischief his Saints walk by Faith in temptations by exercising of it upon this exprellion of Christ. And the other Scripture in Heb. 2. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death, that is, the Devil: And deliver them who through fear of death, were all their life time subject to bondage: Here's a most sweet and excellent Scripture to exercise Faith upon in time of temptation; Christ through death, hath destroyed him that hath the Power of death, that is, the Devil; the Devil comes with hideous temptations, and tells thee thou shalt die and perill, and makes thee apprehend death in a very terrible manner: Christ hath destroyed him, to deliver thee who through the fear of death wert all thy life time subject to bondage: It may be through the strength of temptation, all thy daies thou hast been in bondage; now this was one end why Christ died, that he might destroy the Devil that hath so much power in death, to afflict the soul with the dreadful apprehensions of it.

6. And then likewise, Know there are many excellent and sweet Promises that we have in Scripture, that temptation shall not prevail; and the way to help against that is to turn to those Scriptures, and to work thy Faith upon them; as I'll name some, 1 Cor. 10. 13. There hath no temptation taken you, but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it: Here's as full an exprellion as our hearts can desire: But God will not suffer us to be tempted above our strength, but will with the temptation also make a way to escape: Plead this Promise with God in Prayer, act thy Faith upon this Promise, challenge this Promise in the time of temptation,

temptation, and this is the way for to be delivered from the strength of temptation: And in Rom. 16. 20. The God of Peace shall tread down Satan under your feet shortly. The God of Peace; observe, it's not only a Promise that Satan shall be trodden down, but God shall tread him down as a God of Peace: And mark the issue of the acting of Faith upon such Promises as these: In Rom. 8. 38, 39. you know what the Triumph of the Apostle was, That he was perswaded that neither Death, nor Life, nor Angels, nor Principallities, nor Powers, nor things present, nor things to come, nor heights, nor depths, nor any other Creature should ever separate him from the Love of God; nor the Christ of all the Devils: And his soul triumphs in this.

7. Yea further, For the help of thy Faith, be sure to remember this Rule, That if you think to overcome Temptations by reasoning, the Devil will be too hard for you, for he is the old Serpent, very full of Skill, Knowledge, and great experience that he hath had for these six thousand years; Oh there are Wiles of Satan, and Depths of Satan, he hath more Natural strength in Understanding, and a deeper reach in things, than all the men in the world have; though he be fallen, yet he hath not lost all the Natural Understanding that he had when God made him, and therefore thou being a poor weak Believer, thou canst not be able to stand against him by Reasoning no more than against the most cunning Cheater that ever liv'd in the world.

8. Yea, Let me tell you by way of Encouragement for the acting of your Faith in the time of Temptation, That it is not such a heavy condition for the Lord to let the Devil out upon one in the most strongest and terriblest Temptation, as for the Devil to have power to draw to any sin; or the power of sin that God leaves any man unto, is a greater evil than the strongest temptation that ever befel any in the world; for the Devil though he be strong, yet he is not able to force any man to sin.

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given up therefore to the power of any one sin, is a heavier Judgment than to be given up to the most strongest temptation of the Devil, with short lived pain.

Object. But you will say, It may be that's my case: may a poor afflicted soul say, Oh! I think I feel corruption to be exceeding strong in me.

Answer. For the Answer to that, The opposition of thy soul, when it is not only thy Conscience, but thy Will and Affections against sin: Corruptions stir in thee, but thou canst appeal to God, nor only because Conscience puts thee upon it, but thou findest thy very heart, thy Will and Affections opposing this: This is a greater good, than the other is an evil, and therefore thou shouldest not be discouraged.

Again Secondly, Walk by Faith even in the stirrings of corruption, for the Lord hath made a gracious Promise, that sin shall not have dominion over you, in Rom. 6. 14. Oh plead that Promise with God, put that Bond in him, and add your Faith upon that Promise, Oh Lord, sin stirrings in me, and I am afraid lest it should prevail: But hast not thou said Lord, it shall not have dominion over me?

Further, For the help of thy Faith, even in the time of the stirrings of corruption, take that Scripture in Rom. 5. 6. the Lord is there said to be merciful even to the ungodly in a way of Justification, for so he speaks of that, For when we were yet without strength, in due time, Christ died for the ungodly: Though there be much ungodliness, yet Christ is propounded as dying for the ungodly, therefore if one that is ungodly can act Faith upon the death of Christ, I mean, hath seen much ungodliness prevailing in him, but now can act Faith upon such a Promise as that is, That Christ died for the ungodly, there may be walking by Faith, though there be much corruption prevailing.

And know, That thou having to deal with God in the way of a Covenant of Grace; there may be many Imper-

Imperfections, and much Corruption may stand with the Covenant of Grace; though it's true, to live under the power of any known sin cannot stand with the Covenant, yet much stirring of corruptions, and many times prevailing of corruptions may stand with the Covenant: We know if a Usurper come and seek to have Dominion over a Country that doth not belong to him, so long as there is opposition that he cannot get upon the Throne to make Laws, and to cause the men to lay down their weapons, he hath no dominion there; but when he gets the power so as to sit upon the Throne, and men cast down their Weapons and come and submit to his Laws, he hath Dominion: And so sin shall never have Dominion over the Saints.

Lastly, Do thou act thy Faith even in this case upon the Attributes of God, as I hinted before in the General, when I treated about acting of Faith when God is out of sight; so when corruption prevails, do thou look up to God, as a God gracious, and merciful, and pitiful towards his poor sick children: And suppose that thou hadst a child that were got into an inward room, and had shut the door, and there wringing of his hands and making his moan, Oh that he can love his Father and Mother no more; Oh then how would thy bowels yern towards him, though indeed there be much untowardness in the child: I have heard Ephraim bemoaning himself, saith God: If thou when thou art alone dost bemoan thyself that thou hast such a disobedient heart, that thou canst love and fear, and obey God no more, surely thou hast to deal with a Father that will spare his, as a Father spareth his only Son that serveth him, and therefore walk by Faith notwithstanding such corruptions that do much trouble thee, and many times prevail upon thee.

CHAP. XXVL

Saints must walk by Faith in time of Afflictions

1. They may see the Love of God therein. 2. The Wisdom of God. 3. The Faithfulness of God. 4. The Tenderness of God. 5. The Protection of God. 6. The Strength of God. 7. The Glory God takes in delivering.

Obj. But God follows me with lamentable and sore afflictions together with my sin, what should I do in that case?

Answer. Thou must walk by Faith here: This likewise befel Paul, he was troubled with temptations and stirrings of corruption, he cries out sometimes that he was sold under sin, and many great and sore afflictions were upon him; but through the exercise of Faith he was able to go on in his way, and to walk with God in the midst of the greatest and sorest afflictions that did befall him: This were a Point of very great use, To shew how Faith doth act in afflictions, and how the soul may be enabled to walk with God comfortably in the time of afflictions: the use of Faith is much in time of affliction. Hope that hath all its strength from Faith, is call'd an Anchor, an Helmet, and Shield: now the use of these things are in time of storms, in time of danger and opposition: Then (if ever) Faith should shew what it is able for to do, as David said to the King of Ashsh, Thou shalt know what thy Servant is able to do, and so when God calls to an affliction, God calls to Faith. Come, let's see what you are able for to do. Now Faith helps in time of Affliction many waies.

First, As the first and principal help of Faith in affliction, whereby a Saint is able to walk, is, By looking upon

upon God, it's God in Christ that is the proper object for the eye of Faith to look upon: You know Moses in the run to the Hebrews, was willing to endure affliction with the people of God; but how? he saw him that was invisible, *He did endure*, he went on in a constant way of suffering afflictions, but it was by the sight of that God that was invisible. Now the eye of Faith by pitching its eye upon God, doth mightily carry the heart through afflictions.

As thus, It sees in Afflictions the Love of God; in Heb. 12. 6. *God chastises whom he loves*; how can this be seen, but by Faith? when God chastises me, yet he loves me; and how easie is it for the soul to walk with God in afflictions, when he can see Love in the Rod? And so in Rev. 3. 19. there's the Love of God in afflictions.

Secondly, There's the Wisdom of God in afflictions, he works wisely in afflictions; the Lord considers what affliction is, and he measures our afflictions suitable unto the conditions of his Servants that are in affliction: you have a most excellent Scripture for that, in Psalm, 31. 7. where the Psalmist saith, *I will be glad, and rejoice in thy mercy, for thou hast considered my trouble; thou hast known my soul in adversities: Thou hast considered my trouble*; A man that is impatient under trouble he himself considers his trouble with all the circumstances and Arguments of it: but thou shalt not need to consider thy trouble, to be so poring upon thy trouble; God himself considers thy trouble, he considers what a proportion there is in the trouble to thy strength; the Lord considers the Kind of the trouble, the Lord considers the Degree of the trouble, the Measure of it, and the Continuance of it: there's nothing to be considered in any trouble, but God considers of it. Oh it's a great help to a soul to walk by Faith to consider this, There is nothing in my affliction that is to be considered of, but Lord, thou dost consider of it.

And then the soul looks upon Gods Faithfulness in

afflictions in *Psalm. 119. 73.* *In very faithfulness thou hast afflicted me.* There is a Faithfulness in this, as well as in fulfilling Promises; and you know Faithfulness is a special Object for Faith.

4 And then the soul looks upon Gods tenderness in the time of affliction, how compassionate and sensible God is of my afflictions; in *Isa. 63. 9.* *In all their affliction he was afflicted;* he was afflicted himself, he was sensible of all those afflictions, he did Sympathize with them in the Furnace.

5 Again, The Soul doth look upon Gods Protection in afflictions, and so exercises Faith: it's a notable Scripture in *Psal. 57. 1.* *Thou wilt hide me under the shadow of thy wings until these calamities be overpast:* his afflictions were very grievous and sad; but mark how he exercises Faith, he looks upon himself as under the shadow of Gods wings.

6 Further: Faith, it takes hold of the Strength of God in Afflictions, and so comes to have strength to bear afflictions beyond all natural strength: that Scripture is most famous for this, in *Isa. 27.* for the way of the soul in exercising Faith in the time of afflictions, *Or let him take hold of my strength, that he may make peace with me, and shall make peace with me:* The Lord there was speaking of his Church as a Vine in the beginning of the Chapter: Now as a Vine hath little strings that God hath in the Work of Nature put into it for to catch hold upon any thing that is next it to under-prop it; because the Vine is a weak Creature in its self, therefore God supplies the want of strength by those little strings: So faith he, Let him take hold of my strength, let him by Faith, when storms and tempests, when afflictions comes, let him by Faith take hold of my strength: as the Vine in the time of a storm, if she can catch hold upon any strong thing to support it, the Vine keeps up, whereas otherwise it falls upon the ground: So if there be Faith to take hold of the strength of God in the time of affliction,

on, when the soul is supported and enabled to go through the affliction.

7. Yea further, Faith doth not only take hold of Gods Strength, but that's one remarkable thing, Faith looks upon God as making of it the greatest thing that himself doth delight and glory in, namely, to help his Servants in time of affliction; as in *Isa. 25. 4.* there you shall find the Prophet setting God out in his Glory, and is in the helping of his people out of their afflictions, and so *Isa. 30. 18.* the Lord waits to be gracious, as a work that his heart is most set upon: and in the latter end of the 7. of *Micah*, *Who is a God like unto thee, pardoning iniquity, transgression, and sin?* and so he goes on in shewing of his pity and compassion towards his Servants: *Who is a God like unto thee?* and that in this thing, in the way of his Mercy: God when he would shew his Glory to *Moses*, he shewed the Glory of the Attributes of his Goodness, and Mercy: Now when Faith can look thus upon God, God is not only able and willing, but accounts it his great Glory, the great Master-piece of all his Works to be helpful to his poor Servants in the daies of their troubles and afflictions: Upon this the soul walks by Faith.

CHAP. XXVII.

Faith helps the soul in time of affliction. 1 By taking away guilt, which makes afflictions heavy. 2 And by turning them into good. 3 By concluding deliverance at present. 4 By resting upon the Word. 5 By making up all comforts in God.

1. **A**ND then another thing wherein Faith helps the soul is this: Faith takes away the guilt of sin, and so makes the affliction easie to be born; it takes away the guiltiness, and so it comes to purifie the heart; guiltiness makes afflictions very heavy and sad: When *Josephs* Brethren had guiltiness upon their Consciences,

in Gen. 42. 21. That made the affliction to sting indeed : Faith takes away guiltiness : That place in Rom. 5. 1. is notable for this, *We being justified by Faith, have peace with God ; and what then ? We rejoyce in Tribulations :* We can easily rejoyce in Tribulations, if we be justified by Faith, and so we have peace with God ; it's the guilt of sin that is the sting in afflictions : Saith Luther, *Strike Lord, strike, for I am absolved from my sin :* Let God take away guilt, it's an easie matter to bear afflictions : And this is the proper work of Faith to justify the soul before the Lord, and to take away the Curse in Afflictions : All the sting and curse of an affliction comes by sin, it comes by the Law ; Faith acts upon the afflictions of Christ, upon what Christ hath suffered, and so comes to take away the sting of all afflictions ; Oh Death, where is thy sting ? under the word Death, is comprehended all the forerunners to it, Oh Death, where is thy sting ? Thanks be to God through Jesus Christ : It's all taken away in the Lord Jesus Christ ; and so Faith it comes to turn Afflictions into Good, our Water into Wine.

2 Afflictions that were evil before, they come to be turned into Good : As when Mose took up the Serpent ; it was a Serpent before he touch'd it, but when he took it up, it was a rod in his hand, of use unto him : So though Afflictions in themselves be as a Serpent ready to devour, yet being toucht by the hand of Faith, they are a Rod, and such a Rod as is useful, they are turned into good : and this is the work of Faith to make such a strange kind of alteration in afflictions : there's a notable Scripture in Job, 5. 19. speaking concerning afflictions, *He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee ;* it's a very strange expression : though thou beest under many troubles, no evil shall touch you ; the evil is taken away, the sting is gone, though the trouble be there : If the sting be taken out of a Bee, though it may make a buzzing to as to scare

fear a child, yet a man of understanding is not afraid.

3 Again, Faith doth enable the soul to look upon the Issue of Afflictions as present and to conclude deliverance out of afflictions, though it be not actual, yet to make it as actual, and real; as in *Hosea*, 6. 2. *After three daies he will revive us: He Will*, though he hath smitten us, yet we can look upon our reviving as a certain thing; *After three daies, he will revive us*: And in *Job*, 23. 10. *I shall come forth as Gold*: I know what the issue of all will be, it will be good; and this is as present to the soul, the soul by Faith doth see the quiet fruit of Righteousness that will come of all Afflictions: How ealie is it to walk by Faith in Afflictions, when I can see the Issue of all as present, and good coming out of all afflictions.

4 Again, Faith helps in Afflictions by resting upon the Word: In the 119. *Psalms*, 49, 50. there *David* tells you what it was that did support him in the time of his affliction, namely, *The Word*: This is the way that a Believer helps himself in afflictions; he doth not so much fly to this Duty, or the other Duty, and fall a whining, and crying out, and wringing his hands, and shewing passion and distemper; but goes and turns over the Word, and if he find the Word speaking well unto him, that's that which doth support the soul in the time of trouble; when God saith, *I will be with you in fix troubles, and in seven, and in the fire, and in the water, that they shall do you no hurt: these things doth Faith rest upon*. The Promises that God hath made to help the soul in afflictions, are exceeding many; take that one Scripture in the 27. of *Isa.* 7, 8. *Has he smitten him as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooeth forth, thou wilt debate with it: he stayeth his rough wind in the day of the East wind*: it's as sweet and excellent a Scripture for Faith to rest upon, almost as any I know: The day of the East

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wind, it's a day of a great deal of trouble and danger, a cold and nipping wind; but God staies his rough wind, he doth pity them, and in measure he will debate; they are as yong tender buds, and God sees that if the rough wind should come upon them, that they were not able to bear it, and therefore God deals with them according to their tenderness: Oh that you would consider of this, you that think your afflictions great, as every man and woman is ready to think *their* affliction to be the greatest: It is an East wind that is upon you, but there might have come a rough wind in the day of the East wind, but God staies that, because in measure he would debate with you; in *Psal.* 103. 13, 14.

5 Besides, In Afflictions Faith exercises itself: It makes up all in God; such and such Creature Comforts are taken from me, but Faith is such an excellent Principle as it makes up all in God: this is as great an excellency of Faith as any, and those that are Beleevers, know what the meaning of this is: This I confesse is a riddle to many, To make up their losses in God; such an heavy affliction hath befallen me, but when the soul can go and make up all in God, here's the work of Faith, to close with God, the Lord is an All-sufficient good, and what I had before in the Creature, was but as in the Pipe or Conduit; but I have the Fountain now in having God: This is the principal work of Faith; *Thirst for thee* (saith David) *in a dry Land*; not for Water, but for Thee, for thou canst make up the want of water; this is the very Nature of this Grace: What is the very chief work of Faith but this, The giving up its self wholly to God as the All-sufficient good, as its Infinite All-sufficient good, and to be satisfied in him alone what soever I want in any Creature? This is the very Primary act of Faith, and the excellency of Faith appears in this; and therefore it's very useful in the day of *Jacobs* trouble.



CHAP. XXVIII.

U S E.

Exhortation to exercise Faith in the Evil Day.

I Shall draw all to a Close about this Point for the present, and that is, To labor with you to exercise Faith in the evil Day, walk by Faith when the clouds are over you : What do you think that Faith is of no other use than a Sun-Dyal, only in time of fair weather ; surely it is not so with Faith, to be of use only in a Sun-shine day ; but it is of use specially in stormy winter weather : And take this one Note from this Scripture that you have in 1 Pet. 1. 5. that all the power that there is in God will not help you any farther, or you cannot expect help from all the power there is in God any further than there is an exercise of Faith, *who are KEPT* *propitiosus, ut* (saith the Apostle) *by the mighty Power of God,* *with a Guard, or* but how? *through Faith unto Salvation :* we are kept by the Power of God, but through Faith : *in a garison that* 'Tis not enough for you to say, that there is an Infinite and Glorious God, that hath all Power and Excellency in him ; but there's none of this *is well fenced* Power that will be let out to you, but through *with walls and* Faith, it must be through an A& of Faith : Oh *works, and so is* what hath God laid upon this Grace of Faith, that though he hath *made impregna-* so much Power to help the Creature, yet he saith all my Power shall wait upon the exercise of Faith, I will stay till I see Faith be put forth, before I will put forth Power in any extremity : you know what Christ saith, *He could not do any great work, because of their Unbelief :* why blessed Savior ? what is thy Power lessened that thou canst not do any great work ? It is because of their Unbelief ; Unbelief comes and stops, as it were, the Arms of an Infinite Power : Thou art a poor weak Creature, and art afraid that thou shalt fall off, Oh how shall I be kept through all the tryals, and dangers, and discouragements I meet withal in my wilderness travels ? God is able to do it ; but how shalt thou have the use of this Power ? It must be through Faith.

Faith. Oh the power of Faith, there is off Faith then in an afflicted condition. The exercise of Faith will mightily quiet the soul to the stilling of the passions. *Psalm, 62.* you have an excellent Scripture to still the motions of your hearts in the times of affliction by the exercise of Faith: *My soul, wait thou upon God:* it may be read according to the Original thus, *My soul, do thou keep silent to God, for my expectation is from him.* By the exercise of Faith the soul is silent. But that which I would further note from this Scripture, is this: It may be you will say, *I have endeavored to put forth an act of Faith in the time of my affliction, and yet for all that I do not find my heart quiet.* Though thou hast endeavored once, yet do it again.

You shall observe how the soul gets ground by the exercise of Faith in the time of affliction, if you compare the beginning of this *62. Psalm* with the middle, *Truly my soul waiteth upon God, from him cometh my Salvation; he only is my Rock, and my Salvation:* He is my defence, *I shall not be greatly moved:* At first he was only able to say thus, *He is my defence, and my rock, I shall not be greatly moved:* But remember, after he had been exercising Faith, he hath a higher expression than before, in the 6. verse, *He only is my Rock, and my Salvation; he is my Defence, I shall not be moved:* Now I am first, whatsoever storms and troubles come, I am in a safe condition, I shall not be moved at all. Oh that you would but lay up these things that you may have Faith in a readiness when ever it should come to pass: as that place in the *Psalm* that speaks of David in the trouble of his Spirit, he saith, *That at what time he was afraid, he would trust in God:* not only this, that David was afraid, but at what time he was afraid, he would trust in God: so against what time thou art afflicted, thou shouldst lay up these things that thou mayest have use of them, as Mary hid Christs sayings in her heart: At the time when thou art afflicted, the time when temptation comes, the time when God hides himself, the time when God appears as an enemy; now know that God calls thee to the exercise of this glorious Grace of Faith, which is the SUBSTANCE of things hoped for, Heb. 11. 1. the EVIDENCE of things not seen, as the Apostle James 1. 22. 23. describes it. That so thou mayest walk with God by Faith here on Earth, and hereafter enjoy him by Sight in Heaven; where we shall know him as we are known, and behold him face to face, and shall see him as he is, so far as Creatures are capable of that Blissful, Beautiful Vision, in the great day of Revelation of Jesus Christ, the only King of Saints.

F I N I S.

